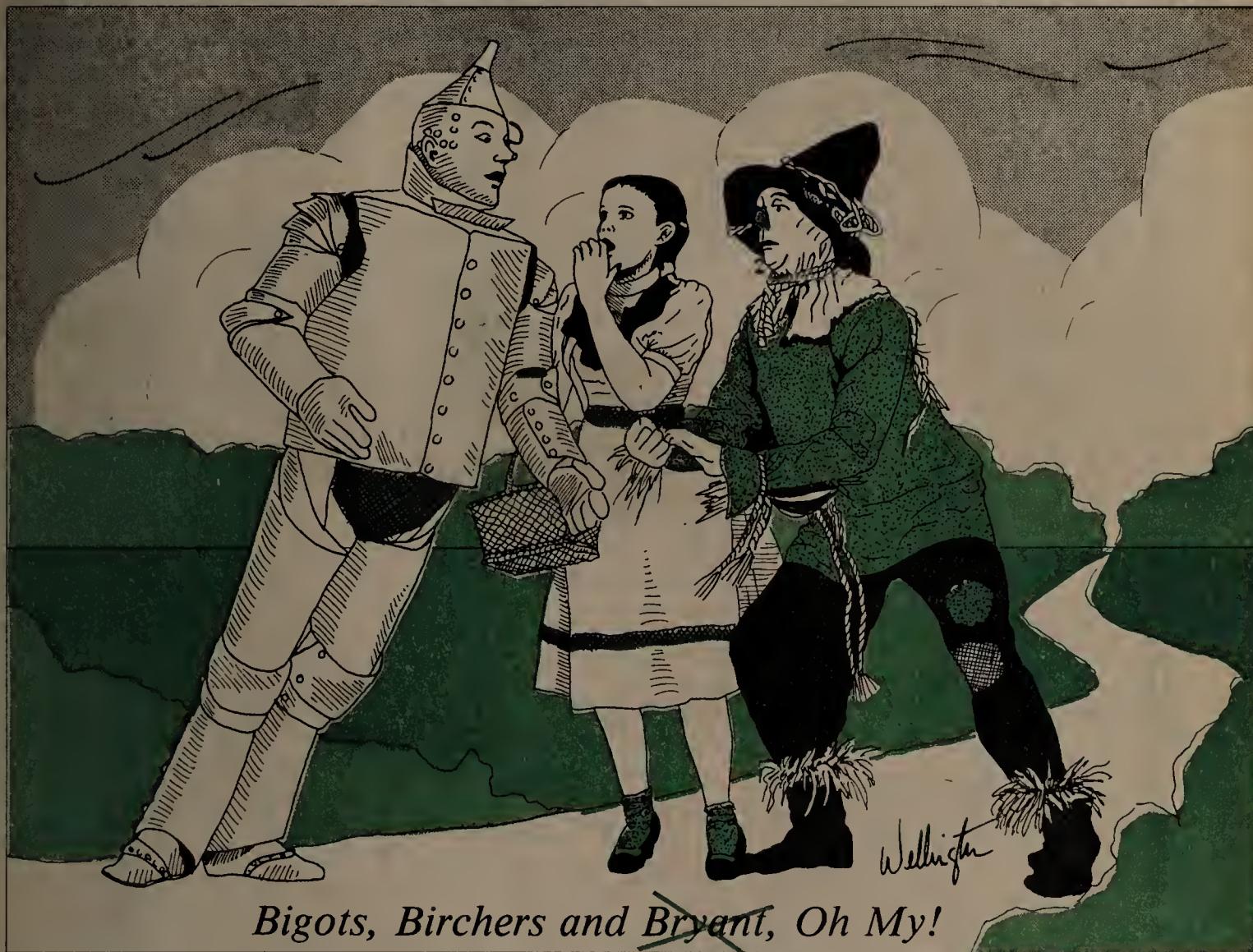


# gay community news

VOL. 5, NO. 33

MARCH 4, 1978

THE GAY WEEKLY 35¢



**BRIGGS**

## California: Briggs Refiles Initiative

**U.S. Supreme Court:** Missouri Student Group  
Retains Status

*Feature . . .*

**FORT HILL:**  
INSIDE A GAY COLLECTIVE **Part I**



# gay community news

Vol. 5, No. 33

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(617) 426-4469

March 4, 1978

NGTF Sees Ruling as 'Tremendous'

## Supreme Court Leaves Status of Group Intact

By Jim Marko

WASHINGTON, DC — The Supreme Court has declined to review a lower court ruling that required the University of Missouri to recognize the student gay group, Gay Lib, as an official campus organization.

Jean O'Leary and Bruce Voeller, co-chairs of the National Gay Task Force hailed the high court's decision. O'Leary told GCN the decision was "tremendous." "The court has now affirmed," she added, "the lower court decision which made it clear that college organizations can organize throughout the country."

According to Voeller, the Supreme Court's decision not to review the lower court ruling makes it understood "that similar decisions in other appelle-

late courts on this topic are all clearly the law of the land."

As it has done in the past, the high court refused to examine the legal issues posed by gay activity and has now been consistent in not overturning the lower court rulings. The decision last week, however, was not unanimous.

Associate Justice William Rehnquist voted to hear the Gay Lib case and declared that the high court's discretion to decide which cases it reviews should not become "a sort of judicial storm cellar to which we may flee to escape from controversial or sensitive cases." Associate Justice Harry Blackmun joined in Rehnquist's dissent.

The declaration by the two conserva-

tives that they would have rather reviewed the lower court ruling suggested to some court watchers that the Justices were ready to force a major decision on homosexual activity. The NGTF's Voeller told GCN that if the Court had heard the case "we probably would have won." "I think," he added, "that the issues of freedom of speech and freedom of assembly are such strong classic issues, we would have won."

"We should try to bring cases before the Supreme Court in a similar fashion because the high court will at some point take an actual case. For the meantime, it seems that it will leave lower court rulings standing, and that allows the public to believe that the

court agrees with the lower court," Voeller said.

In the past, the Supreme Court's refusal to hear cases involving gay issues has had the effect of upholding only criminal convictions or rejecting charges of discrimination. The refusal to hear this case leaves the appeals court ruling as the law of the circuit, which covers seven states in the Midwest.

The appellate court found that the refusal by the University of Missouri to recognize Gay Lib denied the group's members their constitutional right to associate with each other. The lower court ruling said that that "smacks of penalizing persons for their status rather than their conduct, which is constitutionally impermissible."

## Male Prostitutes Can Be Charged

## Boston Police Uphold Prostitution Law

By David Brill

BOSTON — The Boston Police Department intends to take advantage of December's Supreme Judicial Court ruling in the case of *Commonwealth vs. King*, Police Commissioner Joseph M. Jordan announced last week.

"As a result of the decision . . ." Jordan told GCN, "the Boston Police Department has adopted a policy of non-discriminatory enforcement of the Massachusetts laws against prostitution. It shall now be the practice of the Boston Police Department to arrest and prosecute all persons, whether male or female, who solicit for or engage in sexual activity for hire, pursuant to whichever law is applicable to the specific situations."

Jordan's announcement means that male prostitutes in Boston will no longer, when arrested, be charged with violating a city ordinance which outlaws "soliciting an unlawful sexual act" and for which the maximum penalty was a \$50 fine with no prison

sentence. The new penalties are congruous with those contained in legis-



Boston Police Commissioner Joseph Jordan

lation sponsored by Rep. Elaine Noble last year and consist of a possible \$200 fine and/or a six-month sentence.

The *King* decision, which was the first SJC ruling on the subject of prostitution in 130 years, held that the Massachusetts laws against prostitution and common nightwalking were not unconstitutional and that they apply equally to men as well as women. Since its inception, the Massachusetts laws against prostitution have been enforced solely against women.

However, the commissioner's announcement is not expected to have any dramatic effects upon male prostitution in Boston. While more than 1200 women were arrested for prostitution last year alone, the number of male prostitutes arrested was estimated to be less than 100. An accurate figure cannot be arrived at because the city solicitation ordinance is used to make a number of different kinds of arrests.

The only area of the city where a continuing effort is made by police to curb male prostitution is the residential section of the Back Bay popularly known as "The Block." Police sources

have always cited complaints by neighborhood residents as the reason for patrols of "The Block." As a compromise measure, Jordan has, in the past, agreed to assign uniformed officers, as opposed to plainclothes detectives, to the area to discourage streetwalking there.

Rep. Barney Frank commented, in response to Jordan's statement, "He had no choice under the circumstances." Frank, who has sponsored legislation since 1973 to establish zoning districts in the city where prostitution could be legalized, said that so long as prostitution laws remain on the books, there is no choice but to enforce them equally against men and women.

One positive aspect to Jordan's announcement is that police officers will not have the discretion to choose which prostitutes will be arrested on the city solicitation ordinance and which will be arrested for the more serious prostitution charge.

## Senator Briggs Refiles Anti-Gay Initiative in California

LOS ANGELES — California State Senator John Briggs has officially begun refiling his anti-gay initiative. After a two-month delay, Briggs began to distribute revised petitions to have his "California Defend Our Children" initiative placed on the ballot in November.

The initiative, which had been planned for the June ballot but was ruled invalid because of wording, calls for the "filing of charges against school teachers, teacher's aides, school administrators or counselors for advocating, soliciting, imposing, encouraging or promoting private or public sexual acts between persons of the same sex . . . prohibit hiring and requires dismissal of such persons if school boards determine them unfit for service." This revised statement includes the omitted words and gives a more detailed description of the intent of the initiative.

Briggs, who has not received any support from other California politicians, is running for the Republican nomination for governor. He is also the sponsor of an initiative that would broaden the possible death penalty in the state.

Along with his petition drive, Briggs is distributing information about his organization. The logo for California Defend Our Children shows the male and female symbols interlocked over a cross. The group is defined as a "non-partisan, non-profit organization of concerned citizens dedicated to preserving proper moral environments in California and throughout the nation."

It is the group's contention that the initiative would not deny gays their human rights, because "there is no inherent right for an individual to hold a teaching job." According to the information sheet on the group, teaching is "a public position and it is a

privilege, not a right." In a challenge to the other politicians in the state,



Cal. State Sen. John Briggs

California Defend Our Children states that Senator Briggs is not supporting the initiative to "increase his political

stature." "If this issue is such a great public platform," the group's literature says, "why aren't other public officials in the state . . . joining in the fight to ban open homosexuals from the classroom?"

Meanwhile, the California Conference to Defeat the Briggs Initiative held a meeting on Jan. 22 to plan strategy. The statewide organization announced that it will be working on "getting the vote out, seeking alliances with other causes, and educating the people."

Committees have been created to focus on a number of issues in the campaigns including outreach, fundraising, the media, research, legal affairs, and political action. The group will be publishing a newsletter. The California Conference to Defeat the Briggs Initiative is convinced that Sen. Briggs will be able to gather the 312,000 signatures needed by the May 1 deadline.

# News Notes

## VD AWARENESS

BOSTON — The incidence of gonorrhea in Massachusetts was down 14% in 1977, but, according to Ron Vachon of the Gay Health Collective, the news does not apply to the gay community. Vachon, who says that 40% of the syphilis detected in this country is detected in gay men, added that at the Fenway Community Health Center, 14% of the gonorrhea cultures are positive for the disease. At the baths, the Health Collective found that 8% of the cultures are positive for gonorrhea.

Vachon says that four out of five cases of rectal and throat gonorrhea are without symptoms and syphilis is also without symptoms. The collective urges Boston area residents to get VD tests regularly; every 3 to 6 months for blood tests for syphilis and cultures for gonorrhea. If you would like a free comprehensive gay VD pamphlet or would like more information, contact the Gay Health Collective, of Boston, Fenway Community Health Center, 16 Haviland St., Boston, MA 02115.

## FRANK AND CARFORD

CAMBRIDGE — Lectures by Rep. Barney Frank and by Linda Carford have been announced as part of The Gay Experience course at the Cambridge Center for Adult Education on March 1. Rep. Frank, who was the first to introduce a gay rights bill in the Mass. Legislature, will speak on the legislative process and his efforts to overcome legislative homophobia. Carford, president of Beacon Tours, will speak on the Gay Business Association and economic freedom for gays.

The Gay Experience is sponsored by CLEARSPACE, Boston's developing community center for lesbians and gay men, and was designed by Al Bouchard, CLEARSPACE co-chair. In other CLEARSPACE news, the snowed-out Valentine Fund Raiser has been rescheduled for Thursday evening March 2 at "Bourbon Street," downstairs at the Citadel, 22 Avery St. A \$2.00 donation will be requested.

## A SPANISH EDITION

ALBION, CA — A book dealing with the first homosexual rights movement in Europe, which flourished from the late nineteenth century until the mid-1930s, has been published in Spain.

*The Early Homosexual Rights Movement (1864-1935)* by John Lauritsen and David Thorstad was published by Times Change Press in 1974. The pocket-sized Spanish edition, under the title *Los Primeros movimientos en favor de los derechos homosexuales (1864-1935)*, makes the book one of the first on homosexuality and gay liberation to be published in Spain following the end of the Franco-era.

The authors hailed the new Spanish edition as "an important effort to make information about the history of the gay liberation struggle accessible to Spanish-speaking peoples in Europe, South and Latin America, and the United States."

The edition, published by Tusquets in Barcelona, contains a preface by the Spanish poet Juan Gil-Albert. The book also appeared in an Italian edition in 1976 under the title *Gay, Gay: storia e coscienza omosessuale*.

## CHIEF CAUGHT

LIVERMORE, CA — Livermore Police Chief Ronald Lindgren has resigned after felony sex charges were filed against him. Acting Police Chief Jack Essex said that the Alameda County district attorney's office charged Lindgren with three felony counts of oral copulation with teen-age boys, and one count of misdemeanor child molesting. The charges involved an arrested youth who was stripped in the chief's office where an alleged incident took place, according to Lt. Gary Souza, who signed the affidavit with the complaint.

Allegations involving other youths include a boy who allegedly said Lindgren paid him \$25 to perform sex acts. Lindgren is being represented by Lincoln Mintz, who said his client would surrender and post bail of \$1,000, set by Municipal Court Judge John A. Lewis. Lindgren is married and has two children. He had been the police chief of Livermore for four years.

## POLITICALLY ACTIVE

BOSTON — Persons interested in working on the political campaigns of state legislators and candidates who are supportive of gay rights, should contact Joe Martin at the Massachusetts Caucus for Gay Legislation.

MCGL is planning election strategy for the fall elections, particularly in those areas where a pro-gay incumbent legislator has been redistricted with an anti-gay one. Martin may be contacted by calling 617-742-4811 or write to Box 8841, JFK Station, Boston, MA 02114.

## THE WOMEN'S SCHOOL

CAMBRIDGE, MA — Registration will be held at the Women's School during the month of March. The school is a collective effort of women who want to teach themselves and other women what they "need to know." Citing the American educational system for the training of women to be "passive and dependent instead of encouraging them to actively learn about the real nature of society," the school conducts informal classes on such topics as "Politics of Violence Against Women," "Socialist Feminism," "Women's History," "Lesbianism," and "Growing Up Female: Women in Society."

The registration fee is based on a sliding scale with the minimum registration set at \$5. The fees collected cover the cost of printing and mailing the school's brochure; the teachers volunteer their services.

Registration for mothers, who will need child-care services, is set for March 2 from 3 p.m. to 7 p.m. and March 3 from 3 p.m. to 7 p.m. All others may register between 3 p.m. and 7 p.m. on March 9 or 10 and between 1 p.m. and 5 p.m. on March 11.

The Women's School is located at 595 Massachusetts Ave., Rm. 213, Cambridge, MA. The phone number is 492-4845.

## ARREST IN DC MURDER

WASHINGTON, DC — Police here have arrested a 17-year-old Falls Church, Virginia youth and charged him with the beating death 16 months ago of Ronald J. Pettine.

The youth, who was not identified because of his age, was arrested in his home by US Park Police. The beating of Pettine took place at the Iwo Jima Marine Memorial in Arlington.

Pettine, a top official in Rep. Morris Udall's presidential campaign had also served in the cabinet of Penn. Governor Milton Shapp. He died of a skull fracture from a blow to the head with a blunt instrument. Pettine's body was found October 1976 after police responded to an anonymous phone call. Investigators said there was evidence of a struggle and Pettine's clothes had been torn off.

The killing was the last in a series of violent incidents that occurred in 1976 at the memorial, which had been a well-known cruise area.

The 17-year-old charged was arraigned and held without bond. It is the second time an arrest has been made in the case. Charges against the first person arrested were dropped when police became convinced the man had nothing to do with the case.

## CORDOVA SENTENCED

SAN FRANCISCO — John Cordova, a Daly City auto mechanic, was given a sentence of five years to life for the murder of Robert Hillsborough, a homosexual who worked for the city as a gardener. Hillsborough was murdered just after the Dade County, Florida vote, and reports claim that his attacker shouted anti-homosexual taunts during the assault. One suspect in the case testified against Cordova and was granted immunity. A 16-year-old was found guilty of assault, and Thomas Spooner of San Bruno, awaits trial.

## KEARNEY PLEADS GUILTY

LOS ANGELES — Patrick Kearney, the confessed "trashbag killer," has pleaded guilty to 18 slayings of young boys and men in return for a prosecution promise that he would not get the death penalty.

Kearney had been convicted of three other murders in Riverside County. He also gave details of the killings of 11 other people. Kearney, who told police he was a homosexual, had already been sentenced to life in the Riverside murders. The killings involved a number of men who investigators said were also gay.

## MCC/GCN BENEFIT

BOSTON — The Metropolitan Community Church of Boston and GCN will sponsor a Variety Show to benefit both organizations. The show, at the Old West Church on Cambridge St., will be held on Tuesday, April 4 at 8 p.m. A reception after the show is also being planned.

Jane and Andy Graham, long active in the gay rights movement in Boston, will produce and direct the evening. Both have extensive careers in the professional theatre having produced and directed over 70 productions in the Boston area. The Grahams were active for 5 years at the Pilgrim's Theatre Company.

Tickets for the MCC/GCN Variety Show will be \$5. For further information call GCN at 426-4469 or MCC at 523-7664.

## FILM FEST ATTACK

PARIS, FRANCE — Five people including film-maker Guy Gilles were taken to a hospital following an attack by members of the French neo-Fascist group Jeune Nation at a gay film festival.

Lionel Soukas, film-maker and co-organizer with the Grand de Liberation Homosexuelle (GLH) of the Pagode Festival, was badly beaten during the attack. He described how the fascist gang burst into the cinema. "They were wearing motorcycle helmets and were armed with iron bars. Their faces hidden with scarves. They clubbed everybody standing in the entrance-hall, broke the glass panels around the cash desk and stole the day's takings, around 5,000 francs. Then they burst into the auditorium clubbing people who were near the door."

Eyewitnesses in the cinema reported they heard shouting and the noise of breaking glass before the whole auditorium was seized in panic. The attack came little more than 24 hours after news of another serious blow to the two-week film festival. On January 26 the GLH received a letter from the Minister of Culture forbidding the showing of 30 films.

## SUMMER OF '42 REVISITED

SANTA FE, NM — The Court of Appeals in this city has ruled that sexual intercourse between an adult woman and a consenting 15-year-old male is "nothing more than sex education."

Judge Lewis Sutin wrote one of the two majority opinions in a 2-1 decision released this week which dismissed an indictment charging Ernestine Favela with contributing to the delinquency of a minor.

Favela maintained, and the court agreed, that sexual activity with the youth was not a crime.

## MAINE SYMPOSIUM

BANGOR, ME — The annual Maine Gay Symposium will be held on Friday, March 31 through Sunday, April 2 at the Bangor Community College. Registration will take place on Friday, 6 p.m. to midnight and on Sat. 8:30 a.m. to 9:30 a.m. Child care during the Symposium, housing for Friday and Saturday nights, and all the activities are included in the registration fee of \$5. You are reminded to bring a sleeping bag to this year's Symposium.

This year's program will include keynote speakers, movies, a variety of workshops, sale of gay literature and music, an art show, a dinner and dance on Saturday evening, and a Sunday morning brunch.

If you want to get involved in this year's Symposium and want to pre-register contact the Wilde-Stein Club, Memorial Union, University of Maine, Orono, ME 04473.

## A MONK'S DEFENSE

MADRID, Spain — A Carmelite monk, who was defrocked for publishing a best selling book relating his sexual experiences, said he believed homosexuality and Christianity are compatible.

Antonio Roeg, interviewed by the liberal daily *El País*, criticized social and religious institutions for condemning homosexuality to a "ghetto of toilets, parks and bars."

Roeg added that the church has "isolated gays from other people. But homosexuality is a worthy alternative and homosexuals can live in harmony with the gospel. Erosion is marvelous and so is religious experience."

Roeg's book, *Not All the Parks Are a Paradise*, provoked a scandal within the church and he was expelled from the Carmelite order.

Inmates in Arizona Facility Testify

# Charges of Sexual Violence Made at Phoenix

PHOENIX, AR — A dramatic public hearing confirmed reports of widespread and violent homosexual acts at the Florence Correctional facility here. A lineup of state prison inmates wearing black cloth hoods and with their tattoos taped over, testified to a number of horrifying stories of gang extortion and terror behind bars.

A witness told legislators of the House Government Operations Task Force on Organized Crime that those who "don't belong to a clique, either the Mexican Mafia or the Aryan Brotherhood, are either paying protection or giving them drugs."

A report centering on organized crime in prisons urged the transfer of jurisdiction over crimes in the Florence

facility from the county to the state Attorney General's office.

The long report warned that activities by gangs "will soon surface" at a facility in Tucson. There is a medium security prison for young offenders scheduled to open there in a short time.

Witnesses testified that the gangs of Mexican prisoners and the so-called Aryan Brotherhood engage in trading and selling young gays — called "punks." One inmate told how gang members had unsuccessfully attempted to extort drugs from his family to help with his protection. He testified that he had been "sold" by one inmate to another for \$30.

Eight hundred prisoners staged a sit-down strike at Florence in February of

last year. Officials called the strike a "power play" by the two gangs. One of the demands was reinstatement to the prison of a former religious employee, described by officials as a priest. "It later became apparent," the report stated, that the "priest was having a homosexual affair with [a prisoner]. As a result of that affair, or as part of it, [the priest] was trafficking heroin into the prison."

The report stated that a lie detector test was given to the inmate who related that story and proved that he was telling the truth. The report also detailed incidents of heroin and marijuana smuggling by the priest and specifics of his sexual conduct with a prisoner in the prison chapel.

"There is no way of knowing whether [the priest] willingly engaged in activities with the Mexican Mafia or was being blackmailed because of his sexual conduct with the prisoner," the report stated.

Inmates also testified that Pinal County Attorney James Don was slow in the filing of charges in connection with violence at the Florence facility. A Tucson Rep., Larry Bahill, told newsmen that the attack on Don was unfounded. Rep. Bahill, minority leader of the state house, also attacked the report for allowing "character assassination of a Roman Catholic priest without inviting the priest to respond."

# Woodstock, NY Moves Closer to Gay Rights Law After Hearing

WOODSTOCK, NY — The Town Board in this artistic and historic upstate New York town voted 3 to 2 to hire an attorney to draft a gay rights ordinance. The law would "encompass the substance" of a Woodstock Gay People petition requesting it. The 1300 signature petition was presented at an interesting public hearing held in the town which was attended by a crowd of nearly 300 people.

About 40 people spoke either for or against the ordinance during the four hour session. The hearing discussion became heated when long-time gay rights opponent Rev. Jeff Williams said he might sue Woodstock Gay People for defamation of character. WGP president Ruth Simpson had called Williams a "Bible bigot and male counterpart to Anita Bryant."

Both Williams and Simpson, and all



Joey Rein (r.) and Stacey Hochheisser (l.) speak at Woodstock hearing

the other speakers, were upstaged, however, by Joey Rein and Stacey Hochheisser. The ten-year-old Rein urged passage of the rights ordinance. "My parents are separated," the young man told the audience, "but my mother has always talked legal rights and I've grown up with them. If you

really believe what you think is right, then that's right to you and no one else can say it's wrong."

Stacey Hochheisser, who is also 10 years old, agreed with Joey Rein. "I think nobody should be discriminated against because of how they love someone, or because of how they...well...you know... That's really all I want to say..."

Sentiment at the hearing reportedly ran nearly 10 to 1 in favor of adoption of the rights ordinance. WGP president Simpson continued her attack against Rev. Williams, angrily charged that "under the guise of love, he attacks us." "In his spirit of love," she said, "he has called us child molesters. He aligns me with a prostitute and calls that love. It is not love. It is hate and bigotry, and it was church-state laws that were responsible in our early his-

tory for burning adulteresses at the stake and forcing them to wear a scarlet letter."

Rev. Williams, who was joined by a number of other members of the clergy in opposition to the proposed ordinance, argued that "homosexuality is wrong on religious and moral grounds." He insisted that the Woodstock Town Board "has no power to grant or create additional or special rights to a person because of his own outward and flagrant moral behavior."

Attorney Joshua Koplovitz will now draft a proposed ordinance and will be required "to render a recommendation as to the power of the town to enact such an ordinance," according to the town board. Further action will occur after the attorney's recommendations.

# Case of Ella Ellison Moves Support Committee to Act

By Nancy Wechsler

BOSTON, MA — Ella Ellison, a black woman, has been in jail since May of 1974. At her trial in November 1974, two months after busing to achieve desegregation brought to Boston a climate of racial hysteria, Ellison was found guilty of driving the getaway car in a robbery attempt in which a policeman was murdered. She was sentenced to life with no possibility of parole, and to four life sentences for four counts of armed robbery.

In November of 1973 the Suffolk Loan Company, a pawnshop in Boston, was held up by three men. A policeman died during the hold-up. While never being charged with the actual murder of the policeman, Ellison faced murder charges under the state's Felony-Murder law which holds that if you are found guilty of participating in a felony in which a murder is also committed, you are equally responsible for the murder regardless of any other circumstances.

Ellison has always maintained her innocence — not just of the murder charges, but of the robbery itself. The state's case is built entirely on the testimony of Anthony Irving and Nathaniel Williams, two of the three men accused of participating in the robbery. When these men were first arrested they maintained that the three men were responsible for the hold-up. After another day of police interrogation the men mentioned that a young, light-skinned girl had driven the getaway car. (Ellison is dark skinned and was 28

at the time.) Several months later the men, fearing that they would spend the rest of their lives in jail or possibly be put to death under the then standing death penalty, agreed to name Ella Ellison as an accomplice in the robbery. By naming her, they accepted a plea arrangement from the state which would make them eligible for parole in 15 years.

In 1975 Ellison filed for a new trial. During the period from January to May of 1976 the two men who had testified against her at the original trial submitted affidavits retracting their testimony against her. They admitted having lied during her trial and added that, in fact, no one but the three men had committed the robbery. These facts were brought up by Judge Margaret Burnham, Ellison's lawyer at the time. It was also argued at the hearing for a new trial that the prosecution had withheld important information from the defense during the original trial, evidence that tended to prove Ellison innocent.

Despite the recommendations of the only two witnesses against Ellison, and the claims by the defense that they did not have access to important tapes and statements, on Dec. 21, 1976, Suffolk Superior Court Judge Roger Donahue denied the defense motion for a new trial. Donahue went a step further and suggested that the prosecutor charge the two men, Irving and Williams, with perjury for their most recent testimony that Ellison was innocent.

## Ellison Appeals for New Trial

Ellison is still in Framingham prison, but she has not given up. On Jan. 10, 1978, Max Stern, her present attorney, filed a brief with the Supreme Judicial Court of Massachusetts asking once again for a new trial. The defense has asked that the court review *all the evidence in the case*, as well as judicial error and prosecution misconduct. In appealing for a new trial they have also argued that the trial judge refused to permit evidence in the original trial that would have shown Ellison had no motive for the crime. The appeal for a new trial is expected to be heard the first or second week in March.

## Homans Denied Re-entry Into Case

In what appears to some observers as another form of harassment against Ella Ellison, the Supreme Judicial Court has denied her request for her original trial lawyer, William Homans, to re-enter the case. The court stated that it had denied Homans re-entry because he was too deeply involved because he had represented her in 1974 and had testified on her behalf at a hearing in 1976. The Ellison support committee feels "that this decision is unnecessarily technical. The court had the power to act differently and allow Ella Ellison full representation by counsel of her choice... We all assumed this was a simple procedure to allow him to return to the case. But, lo and behold, the full court refused him this permission."

## Irving, Williams Charged with Perjury

Anthony Irving and Nathaniel

Williams were indicted for perjury and their case is scheduled for this month in Suffolk Superior Court, just prior to Ellison's appeal for a new trial to be heard. The Ellison support committee thinks that the timing is more than just coincidental but "seems designed to prejudice Ella Ellison's appeal by creating an atmosphere of confusion and lies." Given that the state rarely brings perjury charges, Ellison's support committee offered this analysis of what was going on: "These two men are already in prison doing at least 15 years. This indictment seems a vindictive move against them for daring to break their plea bargaining deal and speak the truth. The charges also serve as a clear message to any one else who might think of coming forward to set the record straight after false testimony." They urge people to write District Attorney Byrne, Suffolk Superior Court, Pemberton Square, Boston, MA 02108 and demand that the perjury charges be dropped.

## "A Pattern of... Injustice"

The support committee has a broader analysis of the Ellison case than the facts which appear in the court records. They believe that, "In examining Ella Ellison's case one sees all the tools and biases of the criminal justice system at work. Plea bargaining, the felony murder law, the power and arrogance of judges, racism, and economic bias — all these factors combined to convict Ella Ellison... Anyone who sits in the city court and

*Continued on page 7*

# editorial

## Featuring the Gay Community-at-large

GCN, now in its fifth year of publication, has earned a reputation as the foremost source of gay news in the country. We have always emphasized the fact that we are, primarily, a newspaper. We have, however, at the same time tried to provide a features section that is both entertaining and informative. Our perspective on the news reflects a strong belief that however nebulous and amorphous the term "gay community" sometimes seems, part of our job is to define, or at least describe, the social and historical development of gay people as a vocal and visible minority in this country.

It is the aim of our features section to embody the cultural repercussions that grow out of an oppressed group's struggle to identify itself. If gay art and gay journalism are to offer anything new and durable on the cultural scene, then that novelty should lie in the perspective that we bring to our material. One of the few fortunate side-products of the alienation that we suffer as misfits in a heterosexual society is our ability to see the world differently. Every book that we read, every movie that we view, reflects a set of practices and values that does not take us into account. Our task as gay writers and gay critics is to sort out the art from the propaganda and, finally, to refuse to follow the creative scripts that have nothing to say to us as gay people.

In the past GCN has not been receptive to purely creative writing (short stories, poetry, novel excerpts). We believe that such writing has markets elsewhere in the gay media. We also believe that a newspaper, particularly a weekly like GCN, lends itself more readily to the short article or essay. These two reasons are still valid. One might add a third purely aesthetic reason: the news story and the poem make quite different demands on language. To see them on the same page violates such a distinction. And, so, we will continue to encourage articles in the form of reviews, critiques or essays.

## community voices

### problem porn

To the Editor:

Michael Bronski's article about gay soft core pornography (GCN, Jan. 28) mentions some good points but does not really pursue them. I feel that he credits the magazine in question too much for giving a positive image of gay men and writes only a few sentences about the various problems in gay male society this pornography reinforces.

One important thing that Bronski briefly mentions is the fact that the photographs in these magazines help to socialize us into responding to people on a physical basis, only within a narrow set of physical features. In this sense the magazines pick up where television leaves off — showing us hundreds of "beautiful" people, then sending us back to our own existence where neither we nor our friends fit these standards. The result is that many gay men are on an almost constant cruise — searching for something. They are looking for the people in the magazines, hoping to find just one of them to bless their bed for a night. The really beautiful people are not noticed because they do not necessarily have bulging muscles or tough macho looks. *Mandate* and *Blueboy* sell us dissatisfaction with the people around us and with ourselves.

While with a group of gay men I've seen a recently "out" man ignored because he is overweight or short or tall or one of five thousand excuses. Since he is not a magazine-model type he was not sexually interesting to them. The other men chose to spend their time with those who are "good-looking". There will never be gay male solidarity as long as we are divided in this way. Cruising and casual sex will be our downfalls if they interfere with our relating to each other as humans first.

Another point in the article which disturbs me is that Bronski thinks there are no female counterparts to *Blueboy* and *Mandate* because

women are "economically disadvantaged" compared to men. Pornography in our society is almost exclusively a male domain because women in general are not interested in the mechanics of sex where there are no feelings involved. Feminists are very sensitive to the way that pornography is used by men to exploit and objectify women. Lesbian feminists are not about to start doing that to each other. Men however, seem content to keep the ball rolling, ignoring possibilities of deep feelings or emotional encounters in order to pursue some narcissistic fantasy.

We have much to learn from our lesbian sisters who have reached an awareness of the importance of inner beauty and recognize the hype of groomed appearance and the latest fashions. Many of them have left behind the fancy clothes and primped hair that gays are adopting more and more. I feel that magazines such as *In Touch*, *Blueboy*, *Mandate*, etc. perpetuate and reinforce a division among gay men. We will not be united until we recognize the pernicious effect these magazines have on us all.

In gay solidarity,  
Gary Hallee  
Amherst, MA

### struggle and the enemy

Dear GCN,

With both your "Recognize Your Enemies" editorial and Donald Scot's Speaking Out column on Anita Bryant facing me, I must take issue with an implicit assumption that both pieces seem to make regarding Anita Bryant and what I term "the New Crusades."

I agree that it is of crucial importance to know one's enemies and that there is a not-so-subtle shift to the Right afoot in this and other Western Industrialized nations. However, Anita Bryant is

In our criticism of the arts our emphasis has been on books, movies, plays, concerts, etc., either by or about gay people. There have been exceptions. Whether fact or myth, gay people are viewed by marketing analysts as avid theater-goers and cinema buffs. In light of this we try to gauge the degree to which our readers would be interested in an event that is only peripherally gay. We also keep our eye on artistic productions which reflect the struggles of other oppressed people.

It is easy to buy into the dubious assumption that *all* gays enjoy the arts, and consequently devote heaps of time and money to them. Such generic observations are usually suspect; they are even more so when applied to a group as diverse in background, age and geographic locale as the gay community. The arts, then, will be given their due on the pages of GCN, but not to the exclusion of other forms of leisure and relaxation.

The unstated theme of the film *Gay U.S.A.* is that we are everywhere. If we are, then that also means that we are doing everything. What we do at home and at work, our attempts to join with other gay people, our attitudes toward our common (or uncommon) goals — the material is limitless — should be recorded as part of our emerging social and cultural history. The pages of GCN are the property of the gay community.

And, so, we want writers. For those who live in the Boston area, we can offer a stimulus to begin writing. We would like to invite all future feature writers to a meeting Wednesday, March 8 at 8:00 p.m. in our office, 22 Bromfield St. (second floor), downtown Boston. We are interested in receiving both new ideas and the type of input that will result in a features section that accurately and convincingly reflects the gay community.

Those who cannot attend the meeting can send in both ideas for articles, and completed pieces, to the Features Department, GCN, 22 Bromfield St., Boston, MA 02108.

celebration of ourselves that was present in the heady days of Stonewall.

We need not be defensive. We need not be offensive. But we must be affirming, aware of, and actively opposing, the drift our society is taking.

To assume that Anita Bryant is the leader of the drift is to greatly underestimate the struggle which we have joined.

Sincerely,

Tony Krebs  
Seattle, WA

### questions of struggle

Dear GCN People,

Enclosed is a cheque for \$25, in response to your request for funds in the January 28 issue.

This isn't much, we know, but we felt that we should at least send something to express our respect and appreciation. The coverage which you have given our case has been the most extensive and most accurate of that which has appeared in any American gay paper. Needless to say, we appreciate the attention — we want news of what happened to *The Body Politic* to be as widely known as possible. But we also appreciate the quality of your reporting. Solid and responsible journalism is a rare thing. We've considered GCN the best American gay newspaper for a long time; your diligence and accuracy in dealing with our story has strengthened our respect.

Your survival is important to us as well as to gay men and lesbians in the US. Best of luck with your fun drive.

Sincerely,  
Rick Bebout for the Collective  
Toronto

*Editor's note: We at GCN were quite moved to receive the donation from our colleagues at The Body Politic. We urge all our readers to support them in their struggle. You can send checks of support to Cornish, King, Sachs and Waldman, Barristers and Solicitors, 111 Richard St. W., Suite 320, Toronto, Ont., Can. M5H 3N6.*

### DEAR DOCTOR . . .

GCN, in cooperation with the Gay Health Collective of Boston, would like to begin a question-answer forum on gay health issues as a regular feature of the paper. We feel that this information would be particularly useful to those readers who do not have access to gay health facilities. Please forward questions to GCN, Dept. GH, 22 Bromfield St., Boston, MA 02108.

### VOLUNTEERS

We need you during the day to assist with clerical work and statistical reports. Call Richard or Roberta at 426-4469.

## GCN Contributors

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Opinions reflected in "editorial" represent the views of the editorial board. Signed letters and columns reflect the views and opinions of the authors only. Comments, criticisms, and information are always welcome from our readers: remember, it's YOUR paper!

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# speaking out

## No Evidence We Are Sick

By Frank Kameny

It is characteristic of the treatment accorded to emergent minority groups that they themselves are never consulted with respect to matters concerning them and on which they can offer "best evidence." Self-appointed "authorities" serve as their "keepers" and spokesmen. In the past, whites always spoke for blacks, men for women, and so on. Thus it is not surprising, although no less objectionable, that Patricia Saltonstall, in writing her article on the debate supposedly raging in psychiatry as to the pathology of homosexuality (*Outlook*, Dec. 18) apparently did not consult or quote a single gay person or member of the gay movement, despite the fact that we and our concerns are obviously central to the issue about which she wrote. As an inevitable result, her presentation of events is incomplete and badly distorted.

Our approach to this matter is persistently misrepresented as being solely a civil rights one, directed at eliminating a source of severe disadvantage to us, regardless of (or in ignorance of) the facts. That would be intellectually dishonest. If there were actual proof that homosexuality was a sickness, disorder or other form of abnormality or pathology, we would have had to work within that framework. But (as with guilt in the criminal process) the burden of proof lies with those alleging pathology, not with us alleging health; we are healthy until proven sick. They have not even begun to shoulder their burden.

I discovered at the outset that the characterization of homosexuality as a sickness is totally without scientific merit and without a scintilla of valid evidence to support it. There exists not one published paper or study allegedly demonstrating the pathology of homosexuality that any competent scientist would not recognize as a travesty of science. Starting with a lack of a rigorous — or even usable — definition of sickness in this context, this body of so-called research violates every criterion of good scientific investigation from (and most egregious) grossly improper sampling technique (the much-touted "clinical method") results in eliciting data only from and about homosexual psychiatric patients, who are typical neither of all psychiatric patients, most of whom are not homosexual, nor of all homosexuals, almost none of whom ever see or need to see a psychiatrist, to lack of control groups, to nonseparation of variables, to inept use of statistics, to use of poor logic and unproven assumptions.

One of the few studies that meet the criteria of good research was done in 1956 by Dr. Evelyn Hooker, a psychologist, who found that, aside from their homosexuality, there was no discernible difference between nonpatient homosexuals and heterosexuals. Thus unless homosexuality is considered to be an illness with only one symptom (i.e., nonheterosexuality) — reducing the question from one of science to one of semantics, circular reasoning, "revealed truth" about human nature, and triviality — there is no scientifically valid evidence that homosexuality is in any way pathological.

In short, it was (and remains) our position that homosexuals have been defined into sickness by a mixture of moral, cultural, sociological and theological value judgments, camouflaged in the language of science, but without any of the substance of science. Initially, the psychiatrists would not even discuss the matter with us; hence the necessity for the dialogue-opening disruptions described by Saltonstall. It took us over a decade to do it, but we finally persuaded the more responsible and scientifically competent members of the psychiatric "establishment" that we were factually and scientifically correct; they reclassified homosexuality, removing it from the category of sickness, and "curing" us instantly and en masse.

Why was all of this so important to us? Unfortunately, the high priests of old have been replaced as authority figures in our culture by the high priests of the 20th Century, the psychiatrists. Their views carry enormous weight, not only in shaping public opinion but also in more formalized areas such as law and government policy.

In our battle against "homophobia" (the equivalent for us, of racism, anti-Semitism, or sexism for other minorities) we found, over and over again, that when all of the arguments of the bigots had been refuted, their final taunt was, "You're sick," meaning mentally ill — a devastating and disabling allegation in our culture. Since it was factually unfounded, it had to be disposed of.

As occurs in any context in which ancient prejudices are challenged, there is an "old guard" of significant size in psychiatry who resist the change for a variety of reasons, including vested interest, poor scientific training, irrelevant subjective sociological concerns, and what might be termed "theological" arguments of a natural-law, given-purpose, teleological nature, meaningful to — and possibly proper for theologians, but without scientific merit.

In recent times, psychiatrists (along with many others) have properly deplored the systematic misuse of psychiatry and abuse of the label "mental illness" in Russia, as devices for the suppression of political dissent and dissenters. Some psychiatrists seem unable to perceive that they are doing precisely the same thing, in this country, when, in the same way, they try to suppress social dissent and nonconformity to keep an unpopular minority group in a status of social inferiority and disadvantage. Psychiatric research has always been culture-bound, at expense of scientific merit. While it has improved considerably in recent years, the continuing uncertainty of some psychiatrists on the question of the healthfulness of homosexuality is evidence of the continued sickness of psychiatry.

Two final points should be made: First, I am reliably informed that there exists no significant move within the psychiatric profession to overturn the 1973 decision. Second, and as the "bottomline," the fact remains that there exists no scientific evidence persuasive to any scientist worthy of the name showing that homosexuality is a sickness, disorder, neurosis, abnormality (except in the narrowest statistical sense) or other pathology of any kind. Here, as in all contexts of bigotry, the only *real* sickness lies with the bigots and their bigotry, with the "homophobes" and their "homophobia."

("Speaking Out" is a column designed for the benefit of GCN readers. We encourage you to send your thoughts, ideas, feelings to Speaking Out, GCN, 22 Bromfield Street, Boston, Massachusetts 02108. The opinions expressed in the "Speaking Out" column do not necessarily reflect the views of the newspaper or those of individual members of the GCN staff.)

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## new york, new york

By Harold Pickett

NEW YORK — Sunday, Feb. 12, leaders of the New York Political Action Council, the Study Group, the Gay Independent Democrats, and the National Gay Task Force called a meeting to explore the possibility of forming a new "Alliance" toward the passage of the City Council gay rights bill. The meeting, held at Manhattan's Metropolitan Community Church, was not publicly announced and invitations to the meeting were by word-of-mouth. While the Coalition for Lesbian and Gay Rights itself was not asked to send representatives, a number of its member groups were invited. This move was described by one Coalition member as "an attempt to break the unity that exists in the Coalition, setting some groups against other groups in an attempt to siphon off the 'decent' groups and isolate the militants."

It is notable that the Gay Activists Alliance, Gay Men's Alliance, and the Socialist Workers Party, all supportive members of CLGR, were not invited to the "Alliance" meeting. Nevertheless, GAA did attend after being informed of the meeting by groups who were invited. Representatives of about half of the Coalition's member groups were present and most seemed to regard the "Alliance" as a "separate entity and an anti-Coalition group."

Members of Lesbian Feminist Liberation were actively prepared for the new "Alliance" meeting. They distributed a leaflet asking the following questions: Who is responsible for calling the "Alliance" meeting?; Do they regard themselves as a steering committee?; Will there be open elections?; How will the "Alliance" relate to the Coalition?; Will the "Alliance" have an open membership policy?; Will there be public meetings with advance notice given?; Will the entire community be involved?; Will the gay rights bill be a priority?; Is the bill favored for introduction and passage as soon as possible?; Will there be public meetings with politicians? Answers to these questions were not forthcoming and no agenda for the meeting was offered.

While none of the groups in attendance knew precisely what the others were thinking, they stood up one by one and isolated those who had called for the new "Alliance." The public display of unity and commitment was described as "a very inspiring, beautiful moment". Some of the "Alliance's" representatives included Jean O'Leary and Barbara Love (NGTF), Jim Owles and Alan Roskoff (GID), and Bob Livingston and David Rothenberg (NYPAC).

The "Alliance" meeting was viewed as the result of increased tensions between Coalition members and "behind-the-scenes" gays who are involved in city politics. The Coalition has been firm in its demands for the immediate introduction and passage of the gay rights bill in the City Council. Reports in the straight press that gay "leaders" favor delay on the bill apparently originated with politicians who speak "behind the scenes" privately with gay people who hold political positions. Certain Coalition activists maintain that the Coalition, by its

militant efforts regarding the bill, discredits the political gays who are now trying to "save face with the Koch administration and secure their positions."

Tensions have mounted ever since Mayor Koch's City Hall inauguration on Jan. 1, when about 15 members of the Coalition leafleted and picketed the event. They urged Koch to issue his promised executive order banning discrimination against homosexuals in municipal employment and urged the immediate introduction and passage of the City Council bill. The following day, prompted by a reporter's question regarding the demonstration, Koch announced his intention to issue the executive order.

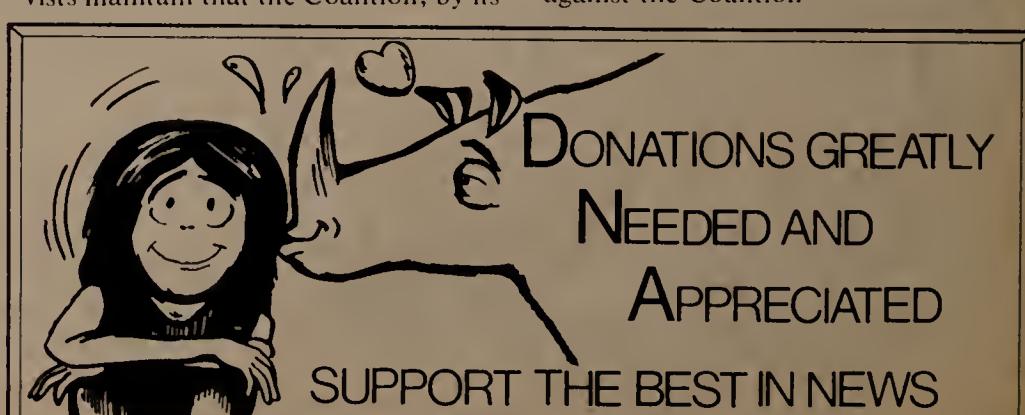
As a result of the City Hall action, David Rothenberg, writing in his *Gaysweek* column of Jan. 16, noted an "irritant" in the gay movement. He accused Coalition activists of being "agents provocateurs" and "pimps of the movement." Regarding the action, Rothenberg wrote "I say that what is up is that the homophobic right has infiltrated and is working against the best interests of gay people." David Thorstad, a spokesperson for the Coalition has challenged Rothenberg "to prove we are anything but activists committed to advancing the cause of gay liberation and an end to our own oppression."

Now, the Coalition has been accused of being agents of the left, as well as of the right-wing.

On Feb. 1, Herbert Rickman, aide to Mayor Koch, called 26 elected representatives of the Coalition "a bunch of Trotskyites," in an outburst of anger at a City Hall meeting. The meeting had been called to discuss the gay rights bill and the Mayor's executive order. However, at an earlier meeting on Jan. 17, over 30 groups had voted on and passed a proposal that no meeting should take place unless Koch, himself, was present, and a letter dated Jan. 25, informed the Koch administration of this decision. When Eleanor Cooper, LFL member and Coalition spokesperson, read a letter to this effect at the City Hall meeting, Rickman lost his temper. The Coalition denounced his "McCarthyite tactic of Red-baiting."

Action does get response. However, the only response at the new "Alliance" meeting was to announce a general mass meeting of the Coalition for Feb. 25, being held at the Church of the Beloved Disciple. Everyone was invited to attend the meeting to "include all organizations and viewpoints."

In a related move, GAA has announced its plans to publish *The Gay Activist*, beginning as a monthly newspaper to serve as an "alternative press," Peter Freeman, chairperson of GAA's Movement Committee, says the paper "will tell the truth about this whole story. It will be the news. It will function as an alternative press to reflect our experience". Freeman charges "Alliance Democrats are lining up with the Mayor to attack the militants and *Gaysweek* has been slanted against the Coalition."



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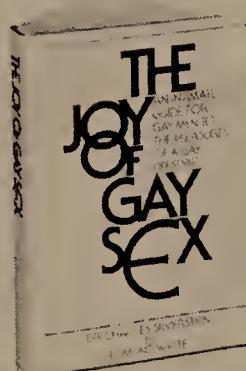
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# Rhode Island Gay Political Caucus Gives Letter to Carter

PROVIDENCE—The Rhode Island Gay Political Caucus has had an open letter delivered to President Carter. The letter, and an information packet on the state of gay rights in Rhode Island, were given to Stuart Eisenstadt, chief domestic adviser to Carter. The President was in Rhode Island on Friday, February 17.

The letter asked Carter to issue an Executive Order forbidding all discrimination against gay people by the Federal government and by Federal contractors. It also asked the President to reiterate his support for legislation which will forbid discrimination because of sexual orientation.

"We urge you," the letter said, "to forcefully state your support for legislation to amend the Civil Rights Act of 1964 to include a prohibition against discrimination because of sexual orientation, and for similar legislation on a state and local level. Use the 'bully pulpit' of the presidency to the cause of liberation. You can make it happen."

The letter, which praised Carter's human rights campaign, asked that he remember his campaign pledges. "During your campaign . . . you declared: 'I oppose all forms of discrimination on the basis of sexual orientation. As President, I can assure you that all policies of the federal government will reflect this commitment.' We urge you to act on this pledge."

The Rhode Island Gay Political Caucus has dedicated itself "to elimination, through direct political and legal action, discrimination and oppression based on sexual orientation." The group is presently at work on passage of the Providence Comprehensive Anti-Discrimination Ordinance and amendment of the proposed Rhode Island Human Rights Act. The group is moving to include a prohibition against discrimination based on sexual orientation in the Human Rights Act; it has called for passage of the bill by the Rhode Island Legislature and the bill's enactment into law.

## Ella Ellison Case

*Continued from page 3*

watches the random cases come up — not the few highly visible, publicized trials — sees what an empty farce due process is for those who aren't able to buy their pre-trial freedom with bail money; to afford strong representation from a competent lawyer; to get respect from the judge and jury with white collar status. Ella Ellison's case reveals a pattern of systematic injustice which is faced daily by countless others whose situations never become public."

### **Petition Drive Organized**

The Ella Ellison support committee has been working on a petition campaign directed at members of the Supreme Judicial Court to grant Ellison a new trial, and finally to release her from prison. They have also been actively trying to raise money for the defense and are planning a spring fair on May 6. They ask that anyone who would like to donate hand-made craft goods to the fair, or who would circulate a petition, or go to court during the appeal hearings, contact them care of Warwick House, 1 Warwick St., Roxbury, Mass. 02120 or by calling DeCourcy at 491-1575 (Monday, Wednesday or Friday afternoons).

# DID YOU SEE?

A reader has written to inquire what in the world Anita Bryant will get into in the way of a "crusade" once the homosexuality mess in America is cleaned up. With Anita, the only question about her finishing the present job is when — not if. This is a formidable woman with a more than adequate degree of lung power, which is half the secret of staying power. In brief, she will do to go into the jungle with, as "Monty" once said of Mao Tse-tung and Tarzan of the Apes said of somebody.

Nor, with someone of Miss Bryant's energy, is there any certainty that she won't pick up a standby, or slop-over, crusade in advance, against the fell day when the last homosexual is purged from America, subtly merging two (or more) campaigns into one for whatever time is left finally to accomplish the earlier goal.

All right, the question. What eventually will take the place of

homosexuality to keep Anita's fuel injection system working at full efficiency? Why, *onanism*, of course. The Bible is very hard on onanism, even when practiced in utmost privacy by a consenting adult. Lord Baden-Powell, the founder of the Scouting movement, also had some firm ideas on this subject, though his did not differ greatly from the body, at least, of British medical opinion of the Victorian era.

Not only does the Bible condemn onanism at least as forcefully as it does homosexuality, old Onan himself was physically removed from the earthly scene for his sins by a properly vengeful God.

The new crusade may take Miss Bryant a little longer than the first, but, as in the original target area, anybody who underestimates her is making a big mistake.

making a big mistake.  
—from an editorial in *The Arkansas Gazette*, Jan. 27, 1978.

By Harry Seng

In the April 10, 1976 issue of GCN, Matthew Perry wrote an article on the "Fort Hill Faggots for Freedom," a collective of gay men living in Boston since 1975. In that article he explained the nature of the collective and recorded the views of the various members. Since the publication of that article the "Fort Hill Faggots for Freedom" collective has dissolved (in August 1977), although some of the members continue to live in three of the five original houses that constituted the property of the collective.

Two important questions remain to be answered concerning what can be termed a unique experiment in the gay history of Boston: theoretical politics aside, how did a group of eighteen gay men relate interpersonally in such a collective living situation, and why did the collective fall apart? Part I of the Fort Hill story will attempt to answer the first question through a combination of exposition and illustration. The admittedly impressionistic account is necessarily limited. Yet it is not based upon a personal set of standards, but, rather, represents the link between theory and practice of a group of gay men who were determined to break away from the prescribed standards of exclusive coupling or pairing.

Part II of the article (which will appear in GCN's next issue) will explore the equally formidable question of why the Fort Hill experience came to an end. Needless to say one person could not possibly present a satisfactory explanation of a group phenomenon. And, so, some of the former members themselves will speak to the question in Part II.

Before beginning my anecdotal account of the personal dynamics that characterized the Fort Hill experiment in collective living, there is one basic misconception about the political basis of the group that demands clarification. Of all the political protests that emerged from the Fort Hill Faggots one particular incident was distorted to the point that it gave rise to an image of Fort Hill that was, at best misunderstood, at worst bigoted. The incident, of course, was the gender-fuck zap of "Sporters," a Boston gay bar. What was meant as an inclusive political protest of a predominant policy of gay oppression of other "less respectable" gays in the bar community of Boston was seen as "girls' night out." From that point on every time a Fort Hill Faggot (myself included) mentioned that he was from Fort Hill, the question that invariably followed was: "Where's your dress?"

Without debating the political correctness of drag queens or cross-dressing, one can still comment on such a simplistic reduction. The type of mentality that insists on ignoring the political premises of a self-proclaimed radical group in favor of labelling that group a bunch of freaks, stems from the same apolitical perspective that systematically compartmentalizes each sub-group within the gay community, and then ostracizes those who dare to enter their male fiefdoms.

It is exactly this type of oppression, this male-dictated imitation of straight power politics that the Fort Hill gay men wanted to rid themselves of.

David and Clara sitting in a tree  
K-I-S-S-I-N-G.  
First comes love, then comes marriage  
Then comes Clara with a baby carriage.

Thus runs the traditional myth. And thus proceed the relationships founded on such monotonous rhymes: little variation, even less imagination.

One day a bright young magician, Eisha by name, decided to change the scene and set the love story in a not-so-very romantic setting, Roxbury, Mass. Other changes were wrought: only men were tested for roles, marriage was declared taboo, and procreation pronounced anathema. Things went well—generally.

One day "Clara" (a man by definition, a "girl" by temperament) set his sights on David. Their paths had crossed years earlier, before the blinders had been lifted. They may have flirted surreptitiously in their college days, but men were not allowed to touch then. Clara resolutely told himself: "This is it. Get it girl." Friendship blossomed; both gave much. There was only one impediment to this marriage of the minds: Clara's cock stood on end but David's didn't. For Clara there were sparks and thunder — for David, flowers and sun.

Remembering where they were, they checked the bitter words, tried to ignore the tension, masturbated in separate direc-

the invitation of the system. Our struggle, as faggots, living collectively, rejected accommodation or assimilation at the hands of straight society.

The idea of a faggot collective is radical in the most fundamental sense. Both words, "faggot" and "collective," derive from the vocabulary of change. Faggot, as opposed to homosexual or gay, represents a link to the straight past of every sissy who has been mocked or beaten for donning a petticoat or for allowing his ass to sway rhythmically rather than contortedly. Every radical movement involves an inversion of language. The word faggot, rich in sound and vital in life, was appropriated by straight men to indicate our status as lepers. We chose to steal it back, savoring its taste in the process, and ultimately making it our own. There is strong affirmation in greeting the derision of a faggot-hating man with a smile and a ringing "Yeah, I'm a faggot." There is no room for compromise in such an admission. Homosexuals and gays can smile at liberals coyly; faggots must cringe.

The idea of a collective strikes at the root of capitalism's strongholds: individualism and the nuclear family. Faggots as a rule choose to exist apart from family dependencies and traditional filial devotion. We wish to cause a rupture in the dynasty, to undermine the pernicious concept of



## THE FAGGOTS OF FOR

tions. One should more accurately say Clara did all of these things — the rational, civilized response to a deeply-felt emotional challenge (his first in seven years). David, he felt his way through, fell a few times, cried, but knew that in spite of being men Clara and he would grow closer together.

Eisha watched from afar, and while pleased with Clara, teased him gently. Everyone in Fort Hill land was thrilled that Clara had "fallen in love." No one was pleased that Clara didn't get what he wanted. But, more importantly, no one was displeased. It is in the spaces between pleasure and displeasure where David and Clara conducted their "courtship" and lived gayly ever after. No baby carriage.

The Fort Hill Faggots for Freedom was a collective of men-loving-men trying to defy the straight myth that lends them as men the power to make themselves and the world miserable. Deliberately choosing to live in four dilapidated houses in one of Boston's worst ghettos, the FHF were trying to escape from the rules and the customs that made this country what it is today. We rejected not only the straight strangleholds that paralyze feeling and circumvent intimacy, but also the habits of those homosexuals and gays who see no contradiction between the great powers that be and the small powers they naively envision themselves becoming at

male heidom. Such essentially positive radical gestures can be negative, however, if they stem from an ineffectual leave-taking of the family. Unless there is the confrontation and the spoken denial of the values of our oppressors, we have only escaped. If we bear scars from our hostile familial pasts, we must also leave some in our wake when we choose to begin our faggot collectives. We cannot create positive new non-individualistic structures if we cannot go beyond the guilt Kafka suffered (and which finally consumed him) as a radical son. We cannot allow the shame to outlive us.

Because homosexuals as well as other disenfranchised minorities have fallen victim to the baubles capitalist society dangles in front of them, faggots are not overrunning the earth. Fort Hill at its height had eighteen. We called ourselves queers, queens, "girls" — as various as we were variable — but none of us would spurn the name faggot. From our pasts we brought degrees, skills and prejudices. Our goal was to strip away the straight sledge that had tarnished our skills, and then to use these skills to reshape society less malely. Any social vision should concern itself with the pragmatic, and faggots are a part of society.

At Fort Hill time was measured in growth rather than in weeks, with duration no reliable index of personal or collective progress. Generally men left with less of the male trappings than they arrived with. But because we were a social experiment and not a therapeutic community we could not, nor did we try to, play physician to displaced personalities. We saw



\*The use of quotation marks here and elsewhere signifies the attempt of faggot consciousness to invert and subvert the processes of straight language. Names, like feelings, have been chosen for us, rather than by us: "Clara" is more feminine in temperament and structure than he is masculine. He has chosen to develop his resistance to straight male ideology along feminist lines, fully aware of the contradiction inherent in such an attempt.



our alienation in terms of social evils that could be combatted before the next generation of faggots became contaminated. You could not hope to win a battle if your ranks were full of invalids. Faggots left for various reasons: some because they only thought they were faggots, others because their personalities were too fragmented to sustain a vision of the future. It is significant to add that there was much ado about arrivals at Fort Hill; departures occurred without fanfare.

As a collective Fort Hill was in agreement with the premises of feminism, while aware individually of our inability to be purists in our more visceral responses. As men (with all the attendant privileges) we had to admit to a certain self-consciousness in borrowing a set of values and a code of behaviour developed exclusively by women. But because we had chosen feminism as our model some of us could laugh unself-consciously for the first time in our lives. For finally there was no straight man snickering disapprovingly in the background, "Stop giggling like a girl." There was truth in the acceptance of that ridicule.

A vision that borrows energy from life to accomplish itself is bound to be tainted. A fag collective must always be aware of the conflict between pure politics and conditioned male personalities.

The degree of radicalism, in a

faggot sensibility Noodles recalled the Teddy Bear of its past, a comfort to cuddle with. Only recently out, Noodles was wide-eyed with wonder at the possibilities a faggot collective might hold for him.

Not long after his arrival Noodles fell into a relationship with one of his housemates, twenty-four-year-old Vito, a romantic to the core, who had great difficulty accepting responsibility for his resultant romances. There was a boyishness to Noodles that appealed to the childishness in Vito. Both could be charming, but Vito could also be disarming. Noodles closed his eyes and the "honeymoon" took a traditional course. Soon affection waned, indifference crept in, with hostility quick on its heels. While other collective members watched with varying degrees of disapproval, no one saw that the culprit existed apart from the victims: coupling. We unwisely chose to place the blame on the more alienated member. I don't think anyone learned a great deal from the massive tension which we all endured.

It is through this type of mistaken judgment that a faggot collective avoided the necessary detective work involved in deciphering the seeds of its own oppression. The act of placing blame on another collective member involved us in the sordid criminal conspiracy of the male

characterized the peculiar intensity of their relationship (once described by an astute observer, our same Eisha, as akin to that of lovers), which both relied upon heavily, were periodic L.C.'s (lovely chats). While both were well aware of the self-indulgent nature of these often maudlin confessions, the sacred couple felt the purges perversely relieving. Both Binky and Clara complained to mutual friends of the rarefied air of these misery matches.

One evening, after a particularly disturbing day for both, Binky informed Clara that he was on his way over (they didn't live in the same house in the collective) for an L.C. Clara, all-too-familiar with the source of Binky's present trauma, braced himself for a pseudo-catharsis.

Fortunately two other Fort Hill Faggots, Lee and David, were in Goodman House at the time. At Binky's suggestion all retired to the front room for wine and music. The sense of reinforcement that Binky always received from Clara in the L.C.'s (and vice versa) cannot be overestimated. While both Clara and Binky had always been critical of each other's weaknesses (to the point of insensitivity at times), they had managed to enmesh themselves as much in the destructive patterns of the other as they were entangled in their own. You could almost sell soap with this pair.

While sitting with David and Lee deciding who should take the leap first, Binky and Clara were going beyond the tired topics, some of the old repetitive baggage was not being uttered, other voices were entering in. Positive statements came out of corners, tone changed, faggots and would-be faggots were being discussed as a social force. The self (confused and tired of its attempts at self-definition) became absorbed in a larger whole. The usual post-L.C. depression was absent. Small profundities were in the air. Clara felt a link with David that had previously not surfaced. David seemed relieved that other long-term Fort Hill Faggots didn't have any more answers than he had.

In purely structural terms a collective alone is unique in lending itself to this type of organic, spontaneous coming together. With four houses almost side by side the availability of people everpresent to do one's work (and play) with is greater than any societally condoned structure for living. There is no reason to postpone feelings (until the "husband" or lover comes home); the room of one's own is less impregnable. The compartmentalization of society into twos (and sometimes threes if economically expedient) militates against such a flow of life. The initial potential for caring is ultimately dependent upon people spending enough time together to physically make such caring a possibility. Ultimately the emergence of radical action out of radical thought depends upon the exchange of collective feeling. The couple, whether friend, lover, or spouse, in its exclusiveness is anti-revolutionary. The dynamic duo of Robin and Batman, conquering the evils of society, is a myth propagated by those powers who fear the radical strength of collective endeavor.

The Fort Hill Faggots for Freedom were out to defeat the Bobbsey twins.

## FORT HILL: History as Anecdote



faggot collective is not necessarily equal to the sum of the radicalism of its individual members. There were, however, two basic premises that directed our purpose both as individuals and as a unit: we aimed for direct confrontation when conflicts arose, in preference to evasive or mediated exchanges; we were constantly aware of ourselves as men trying to free ourselves from the disease of maledom.

Both of these priorities met their most formidable challenges in the sexual tensions that naturally sprung up around a collection of faggots. Even while admitting that Fort Hill was not Arcadia, many of us still naively expected our intellectual and political liberation to automatically transform our libidos into agents of social change. Those who chose to find their sexual contacts outside the collective were too quick to point out the foibles of those who tried to strip themselves of the sexual armor society had issued them. The resultant experiments in radical forms of intimacy were not surprisingly, nor unwelcomely, riddled with imperfection. The skeptics noted the presence of pain in utopia; the more daring continued to demystify the body language of male love. When the most skeptical stepped inside the charmed circle, alas, he could finally smile and touch. And the heaviness was lifted from his crotch. And everyone in the collective screamed for joy at the diminishing of his pain.

Noodles was eighteen when he came to Fort Hill — a strapping young boy (as a Boy Scout leader would have described him). To a

supremacist society we are fighting against. Unless we can learn to recognize the traditional patterns of behaviour consecrated by the ruling class to perpetuate its system, we cannot break the circle that keeps even a faggot collective at bay.

This notion of coupling is not restricted to the sexual. It permeates American society, from the mother-father unit to the socially dictated dance partner system, to the now antiquated rule that nuns travel in pairs. It is recognizable in its most debilitating manifestation in the concept of the monogamous couple. It works more subtly in the guise of that all-American institution, the best friend.

Binky and Clara were best of friends, your basic Lucy and Ethel. Having met at a university where gay sex was more rare than an oasis in a desert, it was surprising to both that they never hopped into bed together (or so they always said to other people). Their temperaments were poles apart and their personalities antithetical. To the extent to which Binky was histrionic, Clara was undemonstrative. They enjoyed together the charm to be discovered in the ludicrous. They got on well, with only occasional flare-ups. One other direction is necessary to understand the evolution of a new scene in their lives. Both were relatively promiscuous sexually: one chose the bed (read "seat of romance"), the other took a fancy to the bushes (read "haven for easy release"). One final direction for the scenario: both ended up at Fort Hill — Clara at Binky's invitation. A long-standing custom which



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*The New Lesbians: Interviews with Women Across the U.S. and Canada*  
by Laurel Galana & Gina Covina: Moon Books, 1977. 215 pp. plus selected bibliography. May be obtained for \$5.50 from Laurel and Gina, P.O. Box 475, Guerneville, CA 95446.

By Nancy Walker

For years and years lesbians have been studied by "scientists"—psychiatrists, psychologists, sociologists, etc. (the overwhelming majority of them male and presumably straight), who have handed down grave and lofty pronouncements from the depths of their often purely theoretical knowledge. When they troubled to deal with real live lesbians, they frequently limited their investigations to specific groups of individuals, usually "patients" whose lesbianism was therefore unavoidably seen as linked with, or perhaps even the cause of, illness. In any case, the picture presented by such research was biased at worst, lopsided and unrepresentative at best.

In 1973, a year after launching *Amazon Quarterly* — a lesbian literary-arts journal which achieved enormous success before they decided to stop publishing it in 1975 — Gina Covina and Laurel Galana (neither scientists, nor male, nor straight) determined to do something to correct the imbalance in the available information about lesbians, their ideas, their attitudes, their ways of interrelating and their aspirations.

With little money, and an old van that kept breaking down as the trip progressed, they set out to meet and interview a large number of their subscribers — women living in various places clear across the United States and Canada. The results of this journey are published in *The New Lesbians* — a first of its kind.

During the course of their trip Gina and Laurel travelled 12,000 miles and met with hundreds of lesbians in their own homes. The women ranged in age from twenty-one to sixty-two. They ran the gamut from mothers on welfare to millionaires, from conservative to radical, from conventional to revolutionary. They held vastly different attitudes toward formal religion, and came from all educational levels. Slightly disguised "celebrities" were mingled with women known only to themselves and friends.

*Difference* — in background, experience, geographical location — was the essence. *Diversity* was deliberate and planned. The hope was to present a wide spectrum of ideas and behavior patterns. The underlying philosophy was that lesbianism could not legitimately be stereotyped, could not be put into a mold and conveniently labeled and therefore, in a sense, disposed of.

From the mass of interviews they taped, Gina and Laurel chose only twenty for this book. (A few others were published earlier in *The Amazon Quarterly*.) But the women they introduce to us are very different from each other and weave a rich tapestry.

In *The New Lesbians* we meet women we would surely never meet otherwise; we see "how the other half lives." We may not — because of our own preconceived notions about politics, life-styles, role playing or fidelity — like all of the women whose acquaintance we make, but we must, I think, appreciate their apparent candor.

The questions asked deal with attitudes towards men, feminism and monogamy, and they also very pointedly seek out the women's feelings about themselves as lesbians. Whatever the differences are in all other categories, there is an astonishing similarity in the response to self and lesbianism. The women, in very different language, all maintain that lesbianism is good, healthy, fulfilling, and that they are "more themselves" since they have been able to acknowledge their true sexual preference. Lesbianism, for all of them, has been liberating and energizing.

It is difficult for me to imagine now, from the vantage point of my own seven-year involvement in gay liberation, what it must be like for gay women still isolated either geographically or for personal, closeted reasons, from other gay people. But there was a time before that involvement when I would have given a great deal indeed to have gotten my hands on a book like *The New Lesbians*.

And now for the flies in the ointment. There are some technical flaws, no doubt the result of bad proofreading or ignorance on the part of those involved in small press publishing. Nevertheless, the mistakes are irritating when they include spelling Rita Mae Brown, Rita "May" Brown, and Lovat Dickson, Lovat "Pickson" (this last incorrectly alphabetized in the bibliography).

But far more distressing than mere mechanical imperfection was the fact that despite the "apparent" honesty of the interviews, some of the presentations were distorted. I know, because my lover was one of the women used for the book. She and I were both shocked to see that somehow, in the translation from tape recording to printed word, an enormous shadow had fallen across the face of our relationship. Its absolute centrality in both our lives is nowhere to be seen. Instead, what emerges is a portrait of a strong-minded, idealistic woman whose career is more important than anything else — including the lover with whom she has "struggled." Where the idea of conflict between us came from I do not know, unless it was extracted from a statement about "intellectual arguments," which actually meant discussions, not battles.

Be that as it may, we were appalled at the published version of the conversation that had taken place between my lover ("Brenda" in the book) and the authors.

Continued on page 12

## The Gay Tax Guide

By Gary Johnson

Question: DO I HAVE TO ITEMIZE DEDUCTIONS TO USE FORM 1040? Answer: No. There are a number of "special" deduction situations where it is not necessary to use Schedule A, the form used in itemizing deductions. As was mentioned in an earlier column there is only one circumstance where it pays to itemize your deductions, and that is when you have more than \$2,200 in deductible expenses (and you're filing "single" status). Just because you don't itemize deductions

however, doesn't mean that you can't use the 1040 and some other "deduction" forms. The two most common are the forms for "Moving Expense Adjustment" and "Employee Business Expenses."

The "Moving Expense Adjustment" form 3903, has two essential tests which you must meet in order to qualify for the deduction. First, your move must be to a) new employment or b) a transfer. Under either situation your move must be for more than 35

Continued on page 13

## BALLET

# Parody as Art

By Gregg Howe

As Olga Tchikaboumskaya looks longingly for the Imperial Highnesses while taking her curtain calls, counting the dozen wilted carnations she has been presented, we see the pain of her mounting realization that the days of Imperial Russia have ended. She graciously waves in the direction where these Imperial personages should be seated and smiles brilliantly. Her opening at Boston's oh-so-democratic John Hancock Hall Saturday, Feb. 18, has been a success. *Les Ballet Trockaderos de Monte Carlo* has captured yet another city, if not Imperial Moscow, at least the Bastion of *Liberté*, Boston.

It is through the program notes that we gain an understanding of the harrowing adventures the members of this troupe have endured. Rarely has a program given its reader such entertainment, not to mention insight, into what we are assembled to view. For instance we learn of:

OLGA TCHIKABOUMSKAYA, "The White Rhinestone of Russian Ballet," has mysteriously become a legend in her own time. Born near the volcano at Komchatska, she achieved ballerina status despite her Mongol Circus heritage and went on to become the first ballerina to fully explore the possibilities of muk-luks in classical technique. Formerly of the Tundra Ballet, Olga was an enormously popular star in Russia until her semi-retirement on learning there had been a revolution. Her spectacular defection to the Free World centered on her clever disguise as a defective bag of wheat kicked back from Moscow to San Clemente on a ten-day-free-trial basis.

The *Ballet Trockaderos'* first visit to Boston was a resounding success. The audience screamed, laughed, everything short of rushing the stage. The company performed "Swan Lake" (Tchaikovsky), "Phaedre, Monotonous #1148 (AC/DC)," "The Dying Swan" (Camille St.-Saëns), "Yes, Virginia, Another Piano Ballet" (Fredric Chopin), and "Don Quixote" (Minkus). It was an ambitious and diverse evening, and one few will forget.

The first thing one realizes about the *Trockaderos* is that we are watching accomplished dancers. These men have a knowledge of their art, which allows them to parody dance. The *Trockaderos* are neither clowns nor are they Carol Burnett doing take-offs on your Ten Best-Loved Ballets. The company presents works for us with slight variations. This is made remarkably clear by the diversity of the first two works presented, "Swan Lake," and "Phaedra/Monotonous #1148."

In "Swan Lake" the dancers perform highlights from the ballet in true old-world style. The ever graceful Odette, pursued by the evil von Rothbart and befriended by Prince Siegfried, is supported by an overwhelming if somewhat incongruous male corps de ballet *en pointe*. The company has broadened some of the gestures of this not so subtle ballet (I'm sure to help an American audience comprehend the full dimensions of this Russian masterpiece), rarely performed by so many veterans of the Imperial Court.

After a brief intermission the curtain opens to a black stage, and as the lights come up we see "Phaedra/Monotonous #1148," a piece danced by four principals in a truly "au moderne" style. We are treated to a mixture of Martha Grahamisms: stomach cramps, facial horrors, and (s)weeping gestures. Of course there is a dash or two of Alvin Ailey, a bit of Merce Cunningham, and I believe just a touch of

Twyla Tharp, or was that Meredith Monk. For any company to present such accurate and inspired parodies of two such diverse styles is both amazing and delightful.

The accuracy with which the company parodies dance through the last 200 years is outstanding. Their exaggerations come directly from the styles and forms themselves. Mime, inspired facial expressions, and a sense of each performer having a distinct personality establish the company's style. Each member of the corps de ballet is unique, rather than one of a number of individuals performing the same movements in sequence. We see a ballerina execute a seemingly endless number of pirouettes. She stops and staggers. Myths are being exposed here; the veil is being lifted on the sacred rites. The questions we have all asked ourselves about dancers — don't they get dizzy, don't their feet ever hurt, do they ever make mistakes, do they really like each other — it is these myths that the *Trockaderos* tamper with.



photo by John L. Murphy

*Les Ballet Trockaderos de Monte Carlo* has been dancing as a company for three years and is now making world tours, appearing at universities throughout the country as part of a program sponsored by the National Endowment for the Arts, and has established itself as a company of stature.

One of the major objectives of the company, according to Natch Taylor, artistic director, costume designer, performer, and one of the founders, is to parody dance in the sense Anna Russel parodies opera. These parodies are presented with wit and an obvious understanding of style and history by the dancers and choreographers. Men *en pointe* are rare and Taylor pointed out "very few ballet teachers allow men to take pointe." "We are knocking the ballerina off her pedestal. Ballet, pointe shoes and tutus have no sex, only the stereotypes they have been given." How delightful to see men on their toes.

A rave review is extraordinarily difficult to write; the clichés have become meaningless. All I can say is *Les Ballet Trockaderos de Monte Carlo* is in a class by itself. They treat us to an aspect of dance we have never seen before. Hopefully it is an aspect they will allow us to see again in Boston — and soon.

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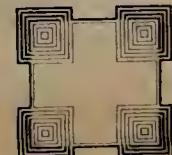
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## FILM

# Acts of Violence and Desire

By Kevin Kouns

THAT OBSCURE OBJECT OF DESIRE, written and directed by Luis Bunuel. At the Exeter St. Theater.

A new movie by Luis Bunuel invariably calls forth a torrent of written words. His latest effort, *That Obscure Object of Desire*, is hardly the exceptional case. I would hesitate to add to Niagara, except that I think the critics have misunderstood it. Bunuel meant his film to be taken as pointed satire. It is not so much about unfulfilled heterosexual desire as about the objectification of women by men, and the helpless condition of the ruling class in the face of rebellion.

That sophisticated Americans have not understood this movie is itself an interesting fact. No European audience, not even the simplest, could mistake Bunuel's clear intention. The conflict between the principals results primarily from their different incomes. Common sense compels one to assume that Bunuel is therefore saying something about political, as opposed to personal, relationships. We Americans are noted for our common sense, but we might as well not be. It seems to evaporate when confronted with social commentary.

To see my point, you need only read the reviews which have been published here in Boston. We are told that this is a bittersweet, even tragic, tale of unrequited love. The style is described as 'poetic' or 'dreamy', which apparently means confused. No wonder it seems dreamlike — dreams, after all, are remarkable for their discontinuity. Anyone who does not understand that this is comedy of manners, and that Bunuel's slant is distinctly Marxist, will naturally find the film mostly incoherent.

There is nothing tragic about it. The plot is very comic, and by that I mean it draws its fire from a very traditional source. Bunuel's is a witty variation on the classic theme, a theme at least as ancient as Shakespeare and Moliere. Patriarchal power crumbles to dust before the resourceful imagination of youth. Bunuel quietly parodies this age-old notion, and reconstructs it as a very modern indictment of bourgeois insensitivity and self-delusion.

The agent of transformation is the incredible narrative freedom of film. Using camera and splicer, Bunuel has done what never could be done on a stage: told the story completely from the viewpoint of the wealthy old lecher. The plot is structured as a kind of flashback, as Fernando Rey regales his fellow passengers on a train with a self-serving version of his affair with Conchita. The apologetic is more revealing than he might imagine. Deficiencies in the account, absurdities and inconsistencies, illuminate the man's own blindness. The counterpoint of obvious lie to unrevealed truth is the hidden scaffolding of the work.

To understand the psychological unity beneath the various incongruities is to go a long way toward understand-

## BOOKS

Continued from page 10

Still, putting aside my severe personal reservations about the book, I can recommend it because it presents lesbians speaking for themselves, and it certainly has the flavor of authenticity. Gina and Laurel clearly intended to keep their own judgments out of the text and to give us a reliable self-portrait of *The New Lesbians*.

Perhaps the best lesson we can learn

from my experience is that whenever we read so-called "interviews," we had better take them with a grain of salt and understand that the true essence of the interviewee may very well be missing. If you yourself should be interviewed, request a copy of the final draft of the manuscript before publication. Had my lover done that, we would both have been spared a great deal of discomfort.

The limitation on space forbids a full discussion of the seemingly gratuitous terrorist sequences. The problem is not that their connection is marginal, or needs to be argued at length. The opposite is true. They intersect other elements at too many vital junctures to make explication easy. I can at least point out, however, that terrorism has a large place in the contemporary upperclass world-view. Given Bunuel's unique narrative device, that means that it fits seamlessly into the movie.

Some critics have brushed these scenes off as 'perhaps' metaphorical, as though Bunuel, with nothing better to do with his time and money, threw them in for the sake of atmosphere. Of course they are metaphorical, in the wonderfully concrete Bunuelian manner. *Acts of violence* are the perfect expression of what the young woman is doing to the old man. She is throwing bombs into his life, she is 'holding him up' for ransom, etc. But the terrorists have roles other than symbolic ones to perform as well. At the beginning of his monologue, Rey observes that Conchita's 'problem' is her alleged connection with a gang of radicals. Real or imagined, the connection is *his* problem, not hers. It is the crux of his situation, the root of his blindness. He comforts himself with the notion that Conchita's aggressions, like those of political extremists, are senseless. But he suspects, with vague but palpable discomfort, that he himself is the cause of conflict on both fronts. Out of guilt ridden paranoia, he confuses her with those other demons who disturb his ethical snooze.

*Obscure Object* reverberates with multiple ironies. I don't deny that it is complex — perhaps too complex. It can be described fairly as surreal and poetic, at least on the surface. But it is important to remember that just beneath that surface lurks the taut unity of the Marxist dialectic. Bunuel has always been both a social critic and a careful filmmaker. Whatever your politics, and however you normally perceive films, you're going to have to keep that in mind when you see this one.

from my experience is that whenever we read so-called "interviews," we had better take them with a grain of salt and understand that the true essence of the interviewee may very well be missing. If you yourself should be interviewed, request a copy of the final draft of the manuscript before publication. Had my lover done that, we would both have been spared a great deal of discomfort.

## people, places and flings

By Eric Rogers

March is here and the pace of life has already accelerated. Last week saw the first meeting of **Gay Pride Week '78 Planning Committee**. Due to an unfortunate oversight, we were locked out of our planned meeting place and had to travel over to **Sporters**' "new room" (the basement) for our business meeting. While it was a pleasure to meet within the confines of Beacon Hill's bar for the gay man, the meeting revealed many of the controversies that have plagued **Gay Pride** marches since their beginnings.

People came from all over the state — driving in from P'town and from Western Mass. — and many women attended as well as men. There seemed to be strong lobbies present from both gay businesses and political groups and, as usual, the two groups approached the central question with caution: Who should be included in the **Gay Pride Parade**? People's feelings seemed to indicate that everyone should be included and the parade should be as much a celebration of the diversity of the community as a statement of the unity of all gays. While nothing definite was set, the meeting's chairperson **Linda Carford** of **Beacon Tours**, called for a meeting next week, at 7:00 p.m., Wednesday, March 1st at a private room at **1270**. Come to the meeting if you're interested in helping **Gay Pride Week '78** become the most exciting display of gay strength in Boston ever.



The weekend was wonderful for me. One evening was spent at **Redbook's Culture Against Capitalism** show, where **Willie Sordill**, Cambridge singer and songwriter performed his songs of men's lives. **Willie's** music is a joy to listen to and the sing-alongs are a lot of fun. Watch for **Willie's** performances in March. He's scheduled to be at several local clubs. . . The following night I stopped in at **Twelve Carver** to join the celebration of the **Viking's** ninth anniversary. While I can't tell everything that happened at that party, let just say that next year, when it's their tenth anniversary, I'll need a week to recover. . . Congratulations to a bunch of very friendly guys. . .

Registration will be held at the **Women's School**, 595 Mass. Avenue, Rm. 213, in Central Square, Cambridge, for their Spring courses. There is a course offered on *Lesbianism* which explores the connection between lesbian oppression and politics. Phone 492-4845 for more information. . . On March 6th at 8:30 and 10:00, **Ms. Joy & Co.** will kick-off **Women's Week** activities in Boston with *As Good As You Been* at Paul's Mall in Copley Square. Tickets are \$3.50 and are available by calling 734-7174 or 266-4503. The show is a benefit for the **School of Contemporary Music's Women's Scholarship Fund**.

Come celebrate spring a little early at the **Cyclorama Spring Flea Market** and

**Antiques Fair**, on Sunday, March 5, from noon to 7 p.m. at the Boston Center for the Arts, 539 Tremont Street in the South End. Donation is \$1.50 at the door and the show offers choice antiques and goodies from all over New England. Stop in and check out the more-than-100 booths. . .

What's this I hear about the **Village People**, disco champs from New York that brought us last summer's smash **Hollywood/San Francisco**, appearing at **Together** during the third week of March? Phone **Together** for ticket information — this is one show that is not to be missed. I've also heard that their new album will feature a collage of **Boston/Chicago/Denver**. Could it be? . . **Ronnie Blakely**, singer and actress, will be at **Passim's** in Harvard Square from March 8-12. Last time she was in town **Ronnie** sold out all her shows and gave the audience its money's worth. While she sang some songs from *Nashville*, her own choice of material was funny and sensitive and her show is a pleasure to experience. . .

Television Time! Catch some good music over the television this week. On **WBZ** Channel 4's *Evening Magazine* on Monday, Feb. 27, the show will feature **Maurice White**, founder and producer of **Earth, Wind and Fire**. He'll discuss disco music, group meditation, and we'll get a look at the band performing their current hit *Serpentine Fire*. Turn on the tube somewhere between 7:30 and 8:00 to catch them. . . Later this week on *Evening Magazine*, at 7:30 Friday, March 3rd, there will be a preview of the new **Bette Midler** album, *Broken Blossom*. . . And on Channel 2, **WGBH**, on Saturday, March 4th from 7:00-10:30 p.m., *Live From the Grand Ole Opry* will present the best in country music from Nashville. Among the acts that are expected to perform are **Dolly Parton**, **Johnny Cash**, and **Merle Haggard**. Since Opry tradition is to keep silent until the last moment on who will be performing, these stars are only rumored to be showing up. You'll have to catch the show to find out for yourself. . .

## Tax Guide

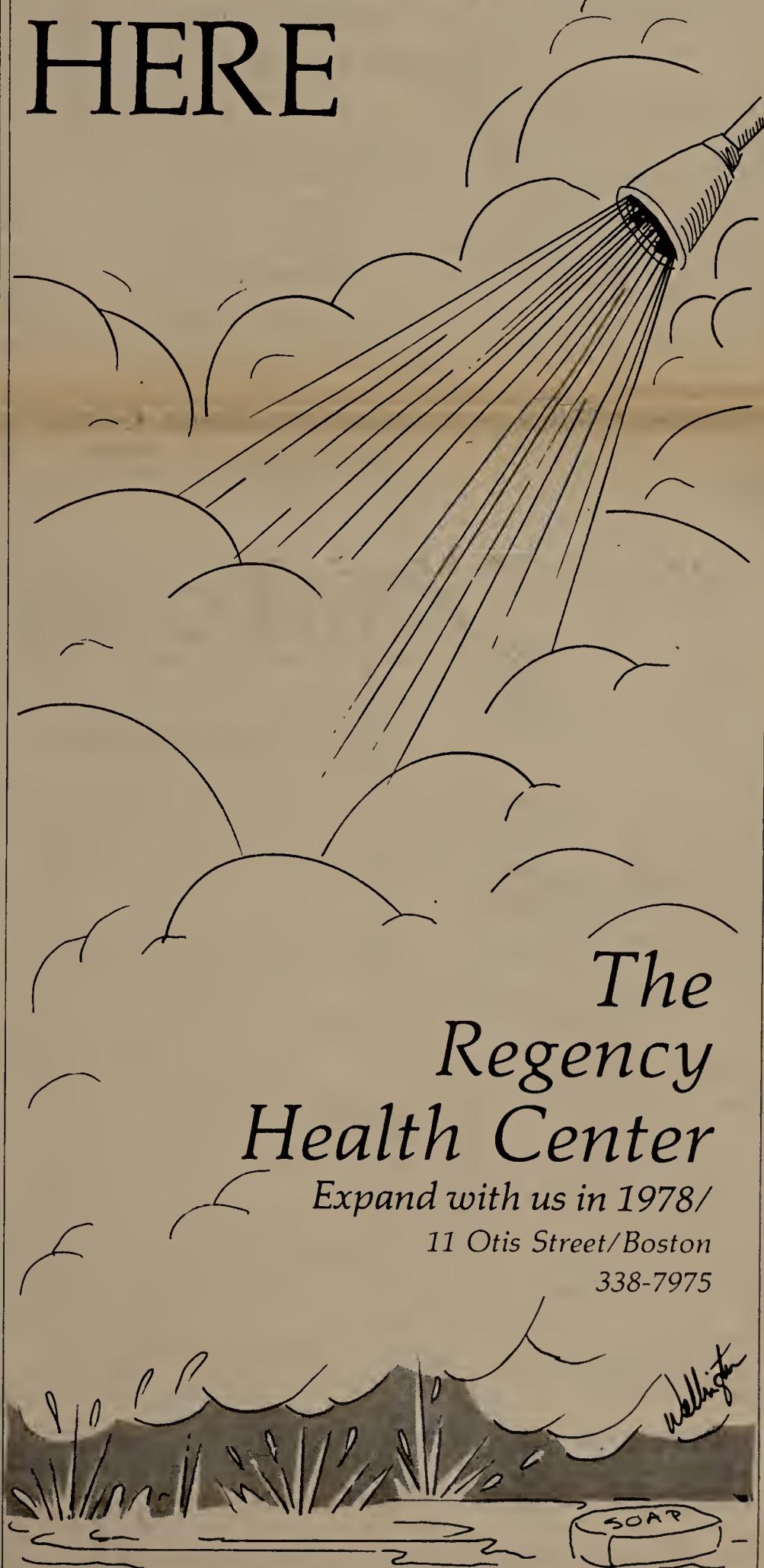
*Continued from page 10*

miles. Secondly, you have to work 39 weeks out of the 12 months immediately following your move. This rule will bend however, since it takes into account people who move during the middle, or late, part of the year. If you *have not* worked those 39 weeks in 1977 because you moved in July, then in order to claim moving expenses, you must in good faith expect to finish the "39 week requirement" during the first portion of 1978. Meeting, or intending to meet, the "39 week rule" will allow you to deduct.

The Moving Expense Requirement will let you deduct virtually all expenses involved in a move. Examples: (a) All transportation (reasonable) costs involved with moving household and personal effects; (b) travel expense, meals, and lodging incurred while in transit from your old home to your new home; (c) temporary living expenses in a new location for up to 30 days AFTER obtaining new employment AND while you are trying to set up your new home.

Remember that the more forms, such as 3903, you use in your return and/or the more money you claim as deductions, the more likely your return will be audited.

WE  
SURVIVED  
THE GREAT  
BLIZZARD  
OF '78 AND  
WE'RE STILL  
HERE



*The  
Regency  
Health Center*

*Expand with us in 1978/*

*11 Otis Street/Boston*

*338-7975*

*Wellington*

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## personals

### SCRUNCH

You are all my flowers  
You are all my fruit  
You glorify my hours  
And best of all, you're cute.  
All my love, Porcupine

### BARRY U. MENOMA

Trockadero was more Dancin' than Dancin' and vanity of Vanities all is vanity. More's the pity that Stiffelio wasn't exactly Fantastic, but what is? — The Greatest Kid Show on Earth? Maude

### STAN

Will show Harry your stuff. Hope all finally gets figured out in tests. Look forward to seeing you. Much love.

### FREE

to good home only, large, lovable Newfoundland, black and white, very striking looking, registered female, spayed, 4 yrs. old. Needs surprisingly little space. Good watch dog. Call 259-0063. Leave message and phone number. (PB)

### ELGIN

Got a giggle with current letter because I finally read *New Lesbians* and understood what was going on. Look for my review of it. With love.

Attn. Property Owners: Remodeler with 15 yrs. exp carp elec plumb, in bad financial cond. Let's get together and work something out. Dick 1-543-3668. Be discreet; I live with my sister. (33+)

### PB

Don't be so nosy. How did you like the hexagon of windows? Guess Who?

### BRENDA

Are the "struggles" getting any better? CRIS.

### SPRING CONFERENCE:

Women-identified Women: Speaking for ourselves. G.W. University, Marvin Center, Washington, DC, April 15, 1978. Speakers: Ginny Vida, Rita Mae Brown, Elaine Noble. Sponsored by D.C. NOW Sexuality Task Force, and Womanspace: Cost: \$10.00. Child care, signing provided. Accommodation provided if arranged in advance. Dance to follow, \$5.00. For information, write D.C. NOW Spring Conference, Box 4064, Arlington, VA 22204 or call (202) 466-2934. (32)

### FREE THE GAY PRESS

Let not our apathy silence GCN or Body Politic. They have always provided the meat, now we must send the bread. Renee C. Hanover, Chicago. (35)

GWM 24 6ft and heavy seeks a caring friend of similar size in Southeast Mass. I also welcome penpals to help break the loneliness of a Cape Cod winter. What are you into? Dan, Box 786, Hyannis, MA 02601. (32+)

### GAY TEACHERS

A gay teacher is doing a study on the situation of the gay elementary and high school teacher. If you are or have been such a teacher, or you have quit teaching because you are gay, and you are willing to discuss your experiences, please write to Teacher, GCN Box ABC, 22 Bromfield St., Bos. 02108. (ER)

King 3-piece mattress/box spring set, 4 years old, \$150. 522-9809 eves or wknds. King sheets. Wamsutta "Dynasty," vivid reds, virtually new, 11% off. Don at 661-6975 days, 522-9809 eves.

W. Mass GWM, 40, 5'9", 140, br/bl, beard seeks friendship/sex. Likes music, outdoors, sports, theatre, travel. Ron, Box 137, Deerfield, MA 01342. (32)

NOTHING SUCCEEDS LIKE SUCCESS Try a GCN Classified and get to know what good is! If you see gays walking around the streets and smiling, it's because they've tried it and liked it! Be the first on your block to have your very own GCN Box.

### HITCHHIKING

Have you had any unusual experience on either end of the thumb? Scary? Romantic? Fun? GCN is doing a story on the experiences of gays hitchhiking. Send your stories to GCN Box 843 or leave a tel. no. and we will get back to you. (22)

### GAY LEGISLATION

NEEDS YOUR HELP, MAKE A DIFFERENCE. For information call 742-4811 or write Gay Legislation, Box 8841 JFK Station, Boston, MA 02114. (48)

### VERMONT

Gay men's support group forming in Middleburg, VT area. Call Bill at (802) 453-3927. Write P.O. Box 484, Bristol, VT 05443. (34)

If you wish to respond to a box number in any of our ads, send to GCN Classifieds, Box \_\_\_\_\_, 22 Bromfield St., Boston MA 02108.

## services

### PHOTOGRAPHY

Non-sexist advertising, candid portraits, B&W custom printing and processing. 1 day service at no extra charge. 787-1441. (33)

ESTABLISHED ASTROLOGER  
Dedicated, specializes in gays, birth-charts done, accurately! \$8; delineated completely \$30 well worth it. Enclose date, time and place of birth and return address. GCN Box 30. (33)

Gay w/drinking problem? HCHS invites men & women to join our group to discuss this and related issues. For information call 542-5188. (33)

Hassled by new Income Tax Laws?

### Vendome Tax Service

(617) 247-3431

We also have a full range of accounting services gay owned & operated

OVER 40 AND GAY

A group for women over 40 who are exploring their lesbian identity. Personal growth and discussion of relevant topics. Weekend Mar. 4 and 5. Anita Rossien, Lynn Scott, feminist therapists. Exp. group leaders. More info. 354-5981 (32)

Light housekeeping done by the hour or the job. Call Greg at 367-1822 evenings. (IGH)

### MASS. BAY COUNSELING ASSOCIATES

INDIVIDUALS, COUPLES & GROUP COUNSELING

For Quincy and Newton call 472-1331  
For Blackstone Valley or Narragansett Bay Area  
CALL (617) 883-8220 FOR APPT.

Typing, 80¢/page on IBM Selectric. 739-2200, ext. 301. Leave message. Tony. (c)

**BEACON TOURS**  
(FOR ALL TRAVEL ARRANGEMENTS)  
160 Comm. Ave. (Vendome Mall)  
Boston (617) 247-1832

PRINTING: The kind your mother would approve of: neat, clean, not too expensive, and produced with a smile. Brochures, letterheads, business cards — we do most kinds of printing. Also typesetting. Call us. Xanadu Printing. 661-6975.

**KOALA BEAR HAIR CUTTERS**  
253 Newbury St., Boston  
247-7441 Open Evenings

ATTENTION STUDENTS ET AL  
Expert editing done on all your work. No more embarrassment over errors. Also typing of finished product. Typing only, 75¢ per double-spaced page. Editing negotiable. Call Nancy 266-7880, leave message, keep trying. (c)

### HASSLE-FREE PSYCHOTHERAPY FOR NH GAYS

Ethical-Confidential  
Individual & Couples

Judith Sigler, Lyn Foley  
(Both MSW, ACSW)

By Appointment

(603) 224-5600 Concord

### GAY BUSINESS PERSONS

Tired of dealing with many sales people? Have problems deciding where to invest your money for business promotions? D. Bellavance Agency will help you. Free consultations. Call 739-2200. A Board Member of the Gay Business Association. (c)

### Trouble Budgeting Your Money?

### CARFORD-JOHNSON ASSOCIATES

Personal accounting service

at a low cost

(617) 247-3431

Gay Owned/Operated

### RHODE ISLAND AREA

### Income Tax Preparation Service

East Side Tax Reporting

196 Wayland Ave., Providence

Call Lee 401-421-1373 (34)

### DISCREET ENTERPRISES

A special service for you who love someone, want to apologize, congratulate, or whatever — but just cannot find the words. Let us say or write it for you! Phone message cost \$4 plus toll charge prepaid if outside AC617; written messages: \$12 if we compose them, \$8 if you do. Send message & money order to: Discreet Enterprises, Box 919, West Acton, MA 01720. (34)

## movers

### THE JIM CLARK MOVING CO.

Licensed-Insured-Professional

24 hrs./day—7 days/wk.—No O.T. charges

Local Jobs—Local Rates 354-2184

Moving, Handling, Deliveries. Experienced, Reliable. If you want a job done right, hire a Woman. Now At Lower Rates—SHANA 354-9196 (33)

Box Numbers are available at \$1.00 for 6 weeks if you pick up your mail. If, however, you wish your mail forwarded, the rate is \$3.00 for 6 weeks. Mail is forwarded at the end of the 3rd and 6th weeks. If you want mail forwarded for a 3 month period, a \$5.00 charge will be made for the additional time.

Please Circle one of the following ad categories:

APARTMENTS — FOR SALE INSTRUCTION

JOBS OFFERED JOBS WANTED PEPALPS

ORGANIZATIONS PERSONALS RESORTS

RIDES ROOMMATES SERVICES WANTED

MISCELL. LOST & FOUND PUBLICATIONS

Headlines \_\_\_\_\_ at \$ \_\_\_\_\_ per wk. \$ \_\_\_\_\_

First 4 lines \_\_\_\_\_ at \$ \_\_\_\_\_ per wk. \$ \_\_\_\_\_

Each additional line at \$ \_\_\_\_\_ per wk. \$ \_\_\_\_\_

Pick-Up Box No. at \$1.00/6 weeks \$ \_\_\_\_\_

Forward Box No. at \$3.00/6 weeks \$ \_\_\_\_\_

Phone Number in Personals at \$1.00 \$ \_\_\_\_\_

3 months forwarding at \$5.00 \$ \_\_\_\_\_

**TOTAL ENCLOSED** . . . \$ \_\_\_\_\_

*Please Print Neatly.*

City \_\_\_\_\_ State \_\_\_\_\_

Zip \_\_\_\_\_ Phone \_\_\_\_\_

## apartments

Sublet lux 1 BR flat 360/mo Tremont on the Common ASAP thru 30 Sept. W/w carpet, gas kitchen, D/w, balcony, view, location, 482-8042. Clay. (33+)

### SUMMER SUBLET NEEDED

GF couple seek apt/room from May to Aug. Back from school & cannot stay at home. Prefer Beacon Hill or Back Bay. Write Enid Braverman, 2520 Woodley Rd., NW, Wash. D.C. 20008. (35)

### CAMBRIDGEPORT

Efficiency: 1 rm + kit, bath. On sunny 3rd fl of Victorian House, Mar. 1. \$131 incl ht, all util. Co-op garden in rear. No pets. Alt-gay, owner-occupied; other 5 residents professionals, 25-35. Politically involved. (617) 492-3433 (noon to 11pm only). (DP)

### NEAR EAGLE IN BOSTON

Apt to sublet studio with alcove near MBTA \$150 per month available April 1. Call 267-7074 after 7pm. (35)

### APARTMENTS

Nice, inexpensive, all sizes, close to public trans in Allston. Tony Bosco 783-5131, 783-5701. (C)

## roommates

Wkg GM 25 looking for room in apt or hse with 1 or 2 GM, north of Boston. Can also look for place with 1 or 2 M. Call evenings 334-3407 ask for Dave. (33)

2 les-fem need 3rd for house in country 30 min. from Boston. Lake, parking, privacy. 133 + util, prefer non-smoker, no pets. 1-653-9510 eves. (33)

A private room for you by the Pru, if you are decent guy not into smoke nor dope. \$28/wk. A nice house for nice guys. Call Jay 267-7422. (33)

### C'MON OUT—TO SOMERVILLE

2 quiet, GWM in 1st fl of home want you to join us. Your own room, all util. On 3 T lines, 20 min to D'town. \$30 a wk. Call BP nites 666-5299. (32+)

GM or GF to share 2 bdrm apt in Springfield rent \$72.50 + elec. Must be neat. GCN Box 863. (32+)

2 women, 3 men, some gay, some not, seek woman for Somerville living collective. Phone 628-1038 for more info please... (ER)

Mature M 27+ to share sunny, spacious 2 bdrm apt in Brookline w/prof M. Sane living w/ample privacy. Pets OK. Near T \$143 htd. Avail 3-1-78. 743-0618.

GF responsible warm friendly to share Ig charming apt in Brighton. 2 rms of your own, porch, park, public trans, walk to Charles. Great loc. \$147.50 htd. 787-3189 aft 6, wknds & morn. (34)

Bi WM sought for Ig apt in Fenway. Mod apt fireplace eat-in kitchen DD, very nice place, stable living. \$110/mo + elec. 266-9788 after 5pm. (33+)

### NASHUA, N.H.

Professional GWM has bedroom in small house for rent to congenial GM. Share kitchen and bath. \$125/month. Call 603-883-5583. (32)

Mellow educ neat person to share twm hse nr Har Med Sch w/lone. Fine old hse own rm w/lav \$125 plus util. 20's empolyd or stdnt. 731-6344, early eve. (31+)

### HAVE A SPARE BEDROOM?

GM student needs rm in hse or apt now thru Aug. 31. Can pay to 130/mo. Prefer neat, responsible, pleasant, non-smoking. Ask for John 443-3356. Boston only. (32)

### ROOMMATE NEEDED

F 25 looking for responsible F 22+ to share expenses. \$130 heated + util in a spacious 5 rm apt in the Ten Hills section of Somerville. Short walk to bus to Orange line. Apt needs furniture. Call JoeAnne 617-6

# IFIEDclassifiedCLASSIFIEDclassifiedCLASSIFIEDclassified

## dating

**THE GAY WAY**  
Florida to California  
Discreet Professional Mating  
for Gays Only.  
Send \$1.00 for Brochure  
Box 189, Malden, MA 02148

## misc

### GAY TEACHERS

A gay teacher is doing a study on the situation of the gay elementary and high school teacher. If you are or have been such a teacher, or you have quit teaching because you are gay, and you are willing to discuss your experiences, please write to Teacher, GCN Box ABC, 22 Bromfield St., Bos. 02108. (ER)

## penpals

We get many requests from gays in prison to put pen pal ads in for them. Limited space prevents us from printing as many of these ads as we would like to, since the prisoners do not have the funds to pay for their ads. We will print more if anyone out there is willing to contribute. For each \$3 we receive we can print one more pen pal ad. Send checks to Penpals, GCN Box K92. (c)

### ATTENTION INMATES

If you desire penpals, please contact M.C.C. of the Rockies, POB 9536, Denver, CO 80209. (c)

Gay male in prison real lonely seeks young males, 19 or younger, to write to me. Larry Beerli, Box 711, N2-C-310, Menard, IL 62259. (34)

28, 5'11", brown eyes, brown complexion, interested in writing and sex. John McQueen, 035117, S-1-N-13, P.O. Box 747, Starke, FL 32091. (34)

German born bisexual, 23, 5'9", 149, blond hair, greenblue eyes. Love parties, music, mostly country and western. Alfred Robert Klein, 06223, H-II-A 4-122, P.O. Box 340, Sharpes, FL 32959. (34)

METROPOLITAN COMMUNITY CHURCH OF WORCESTER, church service at 6 Institute Road, 2 p.m. Sundays. 756-0730.

## organizations

### SUPPORT LESBIAN MOTHERS

Lesbian Mothers National Defense Fund, 2446 Lorentz Place, W. Seattle, WA 98109. (206) 282-5798. Membership \$5.00.

### GAY ACTIVISTS ALLIANCE NJ

—Men and women — Militantly gay — militantly proud — Join us at 176 Kansas St., Hackensack, NJ, every Fri. at 9 p.m. Political action caucus Tuesdays at 8:30 p.m. (201) 343-6402.

### UNITARIAN UNIVERSALIST GAY CAUCUS OF NEW ENGLAND

has been formed. We are an inclusive group of religious liberals who seek to provide opportunities for community building among gay people. We meet Sunday evenings at 7:00 p.m. at the Arlington St. Church. For more information, contact Bob Wheatly at the UUA Office of Gay Concerns, 25 Beacon St., Boston, MA 02108, or (617) 742-2100. (c)

### BOSTON GAY CATHOLICS

Dignity/Boston sponsors EXODUS MASS, a liturgy for gay and concerned Catholics every Sunday at Arlington Street Church (Boston), Boylston St. entrance at 5:30 pm. For info, contact Dignity/Boston, 355 Boylston St., Boston, MA 02114. Tel. 536-6518. (35)

### NGTF NEEDS YOU

Join with the largest, fastest growing gay civil rights group in the country! The National Gay Task Force works with a professional staff on media representation, national legislation, information clearinghouse, religious reforms, corporate non-discrimination statements, more! Help support our work — join now. \$15 membership (\$5 limited income) includes Newsletter. NGTF, 80 Fifth Ave., Rm. 506, New York, NY 10011.

METROPOLITAN COMMUNITY CHURCH OF WORCESTER, church service at 6 Institute Road, 2 p.m. Sundays. 756-0730.

# KEVERYWEEKEVERYWEEKEVERYWEEKEVERYWEEK

### MONDAYS

11:30am — Lesbian Support Group meeting at Tufts Women's Center, 628-5000 ext. 702. 12 noon — Northeastern U. GSO meeting, Eli Center, rm. 349, 369 Huntington Ave., Boston. Everyone welcome. 5:30pm — Women's Community Health Center open house, 137 Hampshire St., Cambridge. 6:10pm — NH Lambda for Lesbians, phone (603) 228-8542. 6:8pm — Lesbian awareness consciousness-raising group, BU Women's Center, basement of Sherman Union Bldg. 353-4240. 6:30-9pm — Gay Youth get together, MIT Walker Memorial, rm 306, 142 Memorial Dr., Cambridge. Social get together for gay teens 15-19. 6:30-8pm — Alcoholism discussion/education group for lesbians, 20 Sacramento St., Cambridge, MA, 661-1316. 6:30-8:30pm — Gay Health Services by appointment, Fenway Community Health Center, 16 Haviland St., Boston, 267-7573. 7pm — Gay alcoholics group, 10 Walnut St., Worcester, MA. 7:9pm — Supportive lesbian rap, Janus House, 21 Bay St., Cambridge, (617) 661-2537. 7:9pm — U. of Vermont Gay Switchboard, 656-4173. 7:10pm — UMass Gay Women's Caucus Hotline, 545-3438. 7:9pm — Yggdrasil Gay Gathering at Yggdrasil, 15 Gilbert Rd., Storrs, CT, (203) 486-4737. 7:30pm — UMass Amherst, Bisexual Women's Rap Group, Campus Center. 7:30pm — Coming Out Course, Clearspace Community Center, 126 Beacon St. (617) 482-0494/277-2484. 8pm — Nashua (N.H.) Area Gays rap session; call (603) 882-8732. 8pm — Monadnock Area Gays, for information call Fitzwilliam, NH (603) 585-9419. 8pm — Lesbian Rap and Action Group, Cambridge Women's Center basement, (617) 354-8807. 8pm — Lesbian Rap at Women's Center, 215 Park St. NH. 8pm — GPC business meeting, Columbia U., Furnald Basement, Broadway at 115th St. 8:9pm — "None of the Above," WWUH-FM (91.3), West Hartford, CT, (203) 521-4553. 8pm — Lesbian Rap at Women's Center, 148 Orange St., New Haven, CT. 8:30pm — Gay Alanon (gay alcoholics). Info. 843-5300. 8:30pm — Hartford Gay Alcoholics Group, (203) 522-2646. 8:30pm — Gay Alliance at Yale, open meeting, basement Hendrie Hall, 165 Elm St., New Haven, 436-8945; public welcome. 9pm — Gay discussion group, Columbia U., Furnald basement, Broadway at 115th St.

### TUESDAYS

6:30-8pm — Women's Gay Collective, Women's Center, UConn, CT. (203) 486-4738. 7pm — Pot Luck Supper, 228½ Atwells Ave., Providence, RI. 7:30pm — Integrity, gay Episcopalians, Emmanuel Church, 15 Newbury St., Boston. 8pm — Springfield Gay Alliance, First Unitarian Church, 245 Porter Lake Dr., Springfield. 8pm — Martha's Vineyard gay women and men rap group; info call 627-5370. 8pm — DOB women's rap, 1151 Mass. Ave., Cambridge, MA, 661-3633. 8:30pm — Providence Gay Group of AA, Assumption Parish Hall, 791 Potters Ave., Providence, RI, 231-5853.

6:30-8:30pm — Gay Health Services, Fenway Community Health Center, 16 Haviland St., Boston, 267-7573. 7pm — MCC/Providence Potluck at Parsonage, rap during and after dinner. Bring and share. (401) 272-9247. 7pm — Lesbian Support Group, UNH Women's Center, Durham, NH. 7pm — Liberation Rap Group, (617) 756-0730. 7:10pm — Gay Women's Collective meeting, Storrs, CT. Info: (203) 486-4738. 7:10pm — Gay Women's Collective, UConn Women's Center, (203) 486-4738. 7:10pm — Gay Women's Collective meeting, Storrs, CT. Info: (203) 486-4738. 7:30pm — University of Vermont Gay Switchboard, (802) 656-4173. 7:30pm — MCC midweek service, 11 Amity St., Hartford, CT. 8pm — Discussion group for lesbians and gay men, Christ Church, 20 Carroll St., Poughkeepsie, NY. 8pm — HUM meets, Box 262, Fitchburg, MA 01420. 8pm — Yalesians meeting, rm. B-8, Hendrie Hall, 165 Elm St., New Haven, CT, 436-8945. 8:10pm — Harvard-Radcliffe Gay Student Assoc. meeting, 2nd floor, Phillips Brooks House, Harvard Yard, 498-2014. 8:10pm — URI Gay Social Club, 4th floor Group Room, Roosevelt Hall. (401) 792-5954 or Carl 789-8360. 8:30pm — Gay-straight Rap, UConn, Mental Health Clinic, (203) 486-4705. 9:12pm — Gay Social, Columbia U., Furnald Basement, Broadway at 115th St. 10:15pm — "Gaybreak Radio" on WMUA-FM (91.1) (1st and 3rd Wednesdays). 10:15pm — "Gay News" radio on WHUS-FM, (91.7). Storrs, CT.

To update your listing or to put a new listing into Everyweek send info to Listings Editor, GCN, 22 Bromfield St., Boston 02108.

### THURSDAYS

5pm — Brandeis Gay Alliance, Usdan Student Ctr., Conf. Rm. C, Brandeis U., Waltham, MA. 7pm — Gay Alcoholics, St. Vincents Hospital, Worcester, MA. 7pm — Game Night, 5 Junction St., Providence, RI, alternate weeks. 7:10pm — UMass Gay Women's Caucus Hotline, 545-3438. 7:30pm — Daughters of Bilitis, Gay women's rap at the Old Cambridge Baptist Church, 1151 Mass. Ave., Cambridge. For more information call 661-3633. 7:30pm — UConn Gay Alliance meets in the Student Union, Rm. 218, University of Connecticut, Storrs. 8pm — Womenspace coffeehouse and workshop, 11 Amity St., Hartford, CT. 8pm — Capital Dist. Gay Comm. Council, 332 Hudson Ave., Albany, NY 12210. 8pm — Dykes & Tykes, Women's Center, 46 Pleasant St., Cambridge, MA, third floor, care for young people, 354-8807. 8:30pm — Lesbian Mother rap group, 21 Bay St., Cambridge, MA, 661-2537. 8:15pm — Drinking problems rap group, HCHS, 80 Boylston St., Rm. 855, Boston. 8:30pm — Gay Women's Caucus, UMass/Amherst, 8th floor of Campus Center. 8:30pm — Gay Alliance at Yale, Hendrie Hall basement, 436-8945, New Haven, CT. 9pm — Emerson Homophile Society, rm. 24, 96 Beacon St., Boston.

### FRIDAYS

7:30pm — GRAC swimming, Lindemann Ctr., Staniford St., across from Longfellow Towers. 7:30pm — GRAC men's basketball, Lindemann Center, Hurley Bldg., Staniford St., Boston. 7:30pm — Am Tikva service, social at Frost Lounge, Ell Center, Northeastern Univ., 300 Huntington Ave., Boston. 7:30pm — Rap group for men and women, MGTG, 193 Middle St., Portland, ME. 7:30pm — Lesbian Feminist Workshop, 21 Bay St., Cambridge, MA; info call 783-9415. 7:30pm — Gay get-together, downstairs round room, Billings Center, U of VT, Burlington. 8:30pm — Berkshire Community Gay Coalition meets at 175 Wendell Ave., Pittsfield, MA. Call (617) 442-9450, M-Th eves. 8:30pm — Alcoholics Together, Our Lady of Victory Church, Isabella St., Boston. 9:12pm — GAY coffeehouse, Hendrie Hall basement, 165 Elm St., New Haven, CT.

### SATURDAYS

2pm — Project Lambda Rap session for gay teenagers, 70 Charles St., Boston. 3:30pm — Gay folk dancing for women and men, Peabody room, 3rd floor, Phillips Brooks House (north end of Harvard Yard). Call Eric (617) 776-6377. 10pm-3am — Worcester Hotline, 791-6562.



9am — Closet Space 740AM with Lisa Schwartz and Joe Martin, (Boston) 11am — Church of the Beloved Disciple, 348 West 14th St., NYC. 1:30pm — GRAC swimming, Lindemann Ctr., Staniford St., across from Longfellow Towers. 2pm — Church of the Beloved Disciple, 348 West 14th St., NYC. 2pm — MCC/Worcester service, Central Cong. Church, 6 Institute Rd., Worcester. 2:30pm — "Gay A's" Alcoholics Rap, Old West Church, 131 Cambridge St., Boston. 4:30pm — Gay Women's Group of Providence rap, (401) 831-5184. 5pm — Dignity/Integrity Mass, St. Luke's Church, 17 S. Fitzhugh St., Rochester, NY. 5pm — MCC/Boston Bible study group, 131 Cambridge St., 523-7664. 5:30pm — Exodus Mass, St. Clement's Church, 1105 Boylston St., Boston. 5:30pm — Dignity service, Arlington St. Church, Boylston St. entrance, Boston. 6:30pm — Gay Church services, 23 Franklin St., Bangor, ME. 7pm — Church of the Beloved Disciple, 348 West 14th St., NYC. 7pm — MCC services, South Church, 292 State St., Portsmouth, NH (first Sunday of month). 7pm — MCC/Providence, 134 Mathewson St. (401) 272-9247. 7pm — MCC/NY worship, 201 W. 13th St. (corner of 7th Ave.). 7pm — MCC/Boston, worship and fellowship, Old West Church, 131 Cambridge St., Boston. 7:30pm — MCC worship, 425 College St., New Haven, CT. 7:30pm — MCC/Hartford, 11 Amity St., Hartford, CT. 8pm-12 — Brown U. Gay Lib, 305 Faunce House, Providence, RI, 863-3062. 8:12pm — NH Lambda for lesbians; phone (603) 332-4440.

## publications

### FOCUS

A monthly journal of fiction, articles, poetry, book reviews, etc., by, for and about gay women, 1 year subscription (12 issues) \$8. Sample copy 75¢. Always sent in plain envelope. Focus, Box GCN, 1151 Mass. Ave., Cambridge, MA 02138. (c)

**GAY SCENE** — The Picture Homophile Monthly in 8th Year of Publication. News From Everywhere; Movement News; King's Reviews (Stage, Screen, Book & T.V.); D.D.'s Best Bets; Lesbian Life, Articles; Nude Plaything of the Month; Religious News; Personals; and More. Send \$1 for sample copy. \$8.00 for 12 Issues (In Plain Envelope) To: REGIMENT, Box 247, Grand Cent. St., NYC 10017.

**FOCUS**, journal for gay women, needs contributors. If you write short fiction, essays of interest to lesbians, or poetry, please send it to FOCUS, C/O DOB, 1151 Massachusetts Ave., Cambridge, MA, 02138. There is no payment, but it is fun to see your work in print, and you do get free copies of the issues in which your work is published. Include SASE for return of material not accepted for publication. (c)

**SOMEWHERE** 295 Franklin St. 423-7730 Disco Dancing, Mixed, Sunday Brunch 12-2PM. **SPORTER'S CAFE** 228 Cambridge St. Food, Men, Saturday Brunch 5PM, Movies Mon., 3PM, Sunday Brunch 3PM. **STYX** 20 Blagden St. 247-3910, Disco Dancing, Men. **THE SHED** 272 Huntington Ave. Leather, Men, Sunday Brunch 4PM. **TOGETHER** 110 Boylston St. Disco Dancing, Mixed. **1270** 1270 Boylston St. 261-1257 Disco Dancing, Mixed (Mostly Men). **TWELVE CARVER** 12 Carver St. Men.

# calendar

**27 mon**

Boston — CLEARSPEC — Coming Out, Course One. 7:30pm, 96 Beacon St. For more info. call 277-2484.

**4 sat**

NYC — Meet the Author — Ginny Vida, editor of "Our Right to Love: A Lesbian Resource Book", will greet readers and autograph copies of her book at the Oscar Wilde Memorial Bookshop, 15 Christopher St. 11am-1pm.

**8 wed**

NYC — Salvator Farinella and Char Shively will read their poetry at the Alternative Center for the International Arts. 8pm. 28 E. Fourth St.

**1 wed**

Boston — "Women Relating to Women: A Lesbian Support Group", Ten sessions sponsored by Womanspace. For more info. call 267-7992.

Boston — Gay Pride Planning Committee meeting. 7pm, at the 1270, 1270 Boylston St.

**5 sun**

Cambridge — Gay folkdancing. 3-6pm. Peabody Room, 3rd floor, Phillips Brooks House, Harvard University.

Portsmouth, NH — MCC service. 7pm, 292 State St. Downstairs. For more info. call (603) 382-4678.

**10 fri**

Boston — Am Tikva service and social for gay Jewish women and men. 8pm. Frost Lounge, Ell Center, Northeastern University.

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Cambridge — Four week Lesbian Self-Help Group begins at Women's Community Health, 137 Hampshire St. 7pm. To register call 547-2302.

Cambridge — Closet Space, WCAS-AM 740. Joe Martin hosts Boston photographer Marcus DiVito who will discuss gay male photography.

Cambridge — CLEARSPEC Women's Get Acquainted Party. 8pm. For info. and invitations call 6-6-8598.

**2 thurs**

Boston — "Better Late Than Never Valentine's Party" at the Bourbon St. Bar (1st floor Citadel), 22 Avery St. \$2 admission to benefit CLEARSPEC. Info: 277-2484.

**7 tues**

Providence — Gay Community Services general meeting. 7:30pm. 55 Eddy St. Info: 751-3322.

NYC — "The Advocate": Lee Solomon, the Advocate's NY representative will discuss its editorial policies at the West Side Discussion Group, 8:30pm. 37 Ninth Ave.

**12 sun**

Cambridge — Daughters of Bilitis Pot Luck Supper and Dutch Auction. 6pm. \$1 admission. 1151 Massachusetts Ave.

Providence — Gay Women of Rhode Island will meet at Sara Doyle Women's Center, 185 Meeting St. 7pm. 863-2189.